



HANDBOOK OF PĀLI.

BEING

AN ELEMENTARY GRAMMAR,
A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

O. FRANKFURTER, PH.D.



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HANDBOOK OF PĀLI.

PREFACE.

THE Handbook of Pāli which I place before my readers consists of three parts, an Elementary Grammar, a Chrestomathy, and a Glossary.

I have called the grammar an *elementary* one, because no attempt has been made to distinguish the different periods in the development of the language. To write a scientific grammar of Pāli, it would be necessary not only to have recourse to the different so-called ancient Prākritic dialects, but also to the modern Āryan languages of India, more especially Mahrāṭhī. I believe Mahrāṭhī to be, if not the daughter of Pāli, at least more closely allied to it than any other of the Indian vernacular tongues; and among these I include also Sinhalese. In fact, a scientific Pāli grammar can, in my opinion, only be written as part of a comparative grammar of the Āryan languages of India.

I have called this work a Handbook of Pāli. This requires some explanation. I am well aware that Professor Forchhammer, in his report of the Rangoon High School, 1879-1880, has shewn conclusively, as did the late Professor Childers before him, that Pāli means only Sacred Texts. Professor Forchhammer, quoting from Burmese books, says: "The Tipiṭaka Pāli was written by means of the Magadha-bhāshā;" and again, "The Pāli of the Tipiṭaka may be preached by means of any language." He goes on to remark that "a Pāli grammar and a Pāli dictionary must

appear to the Burmans as an incomprehensible misnomer, or at best what to us would be a Bible dictionary or a grammar of the New Testament." I believe the examples are not very well chosen. In a grammar of the New Testament we expect to find the New Testament Greek. A Bible dictionary would mean a cyclopædia, in which one can find information on any Bible subject.

I could have chosen "Handbook of Māgadhī" as a title of the book; but this would imply more than is actually given in the book. Under such a title one would expect to find a grammar of the Māgadhese Inscriptions and of the Māgadhī of the drama. Moreover, in calling it a Handbook of Māgadhī, I should have committed myself to a definite statement about the country in which the language of the Buddhist Scriptures was spoken. Pāli means for European scholars the sacred language of the Buddhist Scriptures, and as a matter of convenience this designation ought to be kept until conclusive proofs are adduced to shew in which part of India this Prākṛit dialect was spoken. We have moreover the excellent authority of Subhūti, who calls his *Abhidhānappadīpikā* a Pāli dictionary, and his *Nāma-mālā* a work on Pāli grammar.

As a reading-book I have chosen the *Paritta*. The text is based on a MS. in the British Museum (Or. 1092), written in Siṅhalese characters. Besides this I had several printed Burmese copies, and one printed Siṅhalese copy of the book. They however vary in the selection they give. None contains all the extracts given in the reading-book. Part of the *Paritta* has, as is well known, been published by the late Professor Childers, and by the late M. Grimblot, with notes and translations by M. Léon Feer. Some of the suttas which in the "Extraits du *Paritta*" are given as

belonging to the Sutta Nipāta occur also in the Saṃyutta Nikāya. The two suttas of the Dīgha Nikāya were published by the late M. Grimblot in the "Sept Suttas Pālis." I have consulted the MSS. of the individual Nikāyas in constituting the text. The translation of the Sutta Nipāta given by Professor Fausböll in the "Sacred Books of the East" was of great service to me in deciding on the merits of the various readings. I have not seen the "Ceylon Friend," in which the late Rev. D. Gogerly has translated most if not all the suttas belonging to the Paritta. I shall take an early opportunity of giving a more elaborate account of the compilation of the book and the different versions which we have of it.

The other extracts given are "A Collection of Kammavācās." If the Paritta was intended to represent the style of the Sutta Piṭaka, these may be taken as a fairly good specimen of the Vinaya Piṭaka. I also reserve for a later occasion any mention of the relation of the Kammavācās to the Vinaya Piṭaka, viz. if they stand in the same relation to the Mahāvagga and Cullavagga as the Pāṭimokkha stands to the Sutta Vibhaṅga. The text of the Kammavācās is based on MSS. belonging to the Bodleian Library (Pāli 1 and 2). They are written in the square character, and represent the usual Burmese orthography. A distinction between linguals and dentals is seldom made, nor do they write *anuscāra* after *i* and *u*. For several chapters I have consulted other MSS. in the British Museum, and some belonging to the Liverpool Free Library. They present the same texts, and are also written in the square painted character. Whilst examining the Liverpool MSS., in company with Professor Rhys Davids, to whom they had been sent by Sir James Allanson Picton for

identification and report, we found that one of them (No. L 24091) was of especial value, as it contained a few extra Kammavācās not appearing in the usual text which I have given in the Chrestomathy. Professor Spiegel and Mr. Dickson have published part of the text (see Bibliography).

The third part contains the Glossary. I have omitted in it all proper names. In employing two sorts of type and hyphens I have tried to distinguish between compound words and simple ones. Compound words ought all to have been given under their last member, as is done in Benfey's Sanskrit Dictionary. This is the only scientific way. The last member in the Indo-European languages is explained by the preceding ones, or as the late Professor Benfey put it in his lectures, "the defining members always precede the defined." But as all the second members did not occur in the glossary, I had to give up this plan, and to limit myself to using italics for compound words. I employ capitals, however, for compound words when the individual meaning of the component parts is another than that of the whole word; e. g. *addhayogo* was printed in capitals for that reason. I have not attempted to explain the different philosophical terms which occur in the extracts. I give mostly one translation, and put a *t. t.* (technical term) after them. Fault may perhaps be found with the explanation of *Nibbāṇam* as the summum bonum of the Buddhists; but among so many different views it seems to me best neither to offer an opinion nor to defend one.

I have given the third person singular present of the verb, and translated this throughout with the infinitive. The third person singular present, as is well known, has in Indian grammar the same value as the infinitive of modern grammar. It is the type given for the verb by the

native grammarians. To give the so-called root did not commend itself to me—for two reasons. First,—the principle of the root-theory has been recently, and not without reason, greatly shaken, so that it would not be wise to introduce it. Secondly, it is difficult to determine what is the root of a Pāli word. I have given the nominative case of nouns, and here I think I may deserve some blame. But, as is shewn in the chapter on declension, through the working of the phonetic laws none of the declensions keeps within its own range, and the crude form of a Pāli noun is thus not easily fixed.

I have availed myself on every occasion of all the books published on Pāli grammar, and consulted Childers's Dictionary of the Pāli Language. These works will be found in the appended Bibliography. I name here more particularly the works of Professors Kuhn and Minayeff, of M. Senart, of the Terunnānsē Subhūti, and of Dr. Trenckner.

I hope the Tables of Alphabets will be found useful.

In conclusion, I have to thank Dr. Morris for many valuable suggestions, and for his kindness in looking over the proof-sheets. I am also indebted to the authorities of the Bodleian Library, the British Museum, and the India Office Library, for the courtesy and ready help I have uniformly received from them.

O. FRANKFURTER.

OXFORD, *February*, 1883.

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LIST OF ABBREVIATIONS.

abl.=ablative.	p. p. p.=participle of the perfect passive.
acc.=accusative.	par.=parasmai.
adj.=adjective.	part.=particle.
adv.=adverb.	pass.=passive.
aor.=aorist.	pers.=person.
ātm.=ātmane.	pe=peyyalo, etc.
caus.=causative.	pl.=plural.
comp., cp.=compare.	prep.=preposition.
cond.=conditional.	pres.=present.
conj.=conjunction.	pret.=preterite.
dat.=dative.	sep.=separately.
f.=fem.	sing.=singular.
folll.=following.	t. t.=technical term.
fr.=from.	voc.=vocative.
fut.=future.	J.A.=Journal Asiatique.
gen.=genitive.	J. R. A. S.=Journal of the Royal Asiatic Society.
ger.=gerund.	B. B.=Bezzenberger, Beiträge zur Kunde der indogermanischen Sprachen.
Imperat.=Imperative.	K. B.=Kuhn's Beiträge.
inf.=infinitive.	K. Z.=Kuhn's Zeitschrift für vergleichende Sprachforschung.
instr.=instrumental.	Z. D. M. G.=Zeitschrift d. deutschen morgenländischen Gesellschaft.
loc.=locative.	
m.=masculine.	
n.=neuter.	
num.=numeral.	
opt.=optative.	
p. f. p.=participle of the future passive.	
p. p.=participle present.	

ERRATA.

Page. line.	READ.	Page. line.	READ.
4 33	<i>taṇhā.</i>	31 36	tr. <i>najjo</i> to l. 35.
5 5	<i>pr̥thivī.</i>	34 28, 29	<i>mātuyō, mātubhī.</i>
6 25	<i>moha.</i>	35 22	<i>sakhāresu, sakhesu.</i>
6 32	<i>odārīko, odāro.</i>	35 33	<i>attānaṃ.</i>
8 31	<i>mūḍho.</i>	45 5	<i>yaṃ.</i>
9 5	<i>mṛnāla.</i>	47 48	<i>ekārasa.</i>
9 7	<i>ekādasa.</i>	48 27	<i>adhiko.</i>
17 4	<i>ṣrāvaka.</i>	52 6	<i>kīyādi, taṇādi.</i>
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28 11	<i>āvīkaromī.</i>	74 8	<i>āvi.</i>
31 10	<i>ādan.</i>	75 29	<i>dāsīdāsaṃ.</i>
<hr/>			
89 27	<i>bhikkhu.</i>	105 29	<i>nānā.</i>
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103 8	<i>sabbadhī.</i>	110 24, 26	<i>gāmiui.</i>
103 10	<i>panudanaṃ.</i>	113 15 ?	<i>nethāni.</i>
103 20	<i>sā.</i>	114 19	<i>aōdasuṃ.</i>
103 29	<i>samekkhasi.</i>	114 21	<i>addakkhuṃ.</i>
104 2	<i>yasassī so.</i>	117 30	<i>asayamvasi.</i>
104 3	<i>nāmaso.</i>	121 28 ?	<i>paradāresu.</i>
104 12, 13	<i>vandāma.</i>	121 29	<i>vijjānāma.</i>

Page, line.	READ.	Page, line.	READ.
124 9	paligunthito.	146 7, 8 ?	sammata.
125 8	dakkhinti.	147 14	sammata.
125 18 ?	Kasibhāradvājo.	144 16	avippavāsān.
132 12	sampajāno.	148 24	anumodāma.
143 20	upajjhāyena.	149 27	yācati.
144 11, etc.	ussāho.	150 9	dhārayāmīti.
144 35	haritattāya.		

154b 18	<i>anu-kathayati.</i>	170b 29	<i>bhikkhunī.</i>
154b 30	<i>anu-parayāti.</i>	173b 34	<i>valittaro.</i>
159a 12	<i>ussāho.</i>	176a 25 add.	<i>sata-padī</i> (f) 'a centi-
165a 2	<i>satta-nikāyo.</i>		pede.'
167a 9 add.	<i>panudanañ</i> 'removal.'		

Page 60.—The first person plural of the optative ends sometimes in 'u,' e.g. *riharemu, jānemu*. This is an archaic form, occurring mostly in verses.

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HANDBOOK OF PĀLI.

PART I.

AN ELEMENTARY GRAMMAR.

§ 1. THE ALPHABET.

PĀLI, the sacred language of the Buddhists, is written, according to the countries from which the MSS. come, either in Sinhalese (Ceylon), Burmese (Burma), or Kambodian (Siam) characters. The system of writing in the original characters is syllabic and consonantal (as will be seen from the appended table).

To transliterate these characters the following system is now mostly adopted :—

VOWELS : *a ā i ī u ū e o*

NASAL VOWELS : *aṃ iṃ uṃ*

CONSONANTS : *k kh g gh ṅ*

c ch j jh ñ

ṭ ṭh ḍ (ḷ) ḍh (ḷh) ṇ

t th d dh n

p ph b bh m

y r l v

s

h

§ 2. PRONUNCIATION.

The vowels are pronounced in the Continental way. The short *a* has mostly the indistinct sound as in English *but*. The nasal vowels are now pronounced in Ceylon and Burma

like the guttural nasal in English *hang*. *e* and *o* are metrically always long, but pronounced short before two consonants.

The consonants are pronounced in the manner known from Sanskrit grammar.

c is English *ch*.

ñ is the Spanish *ñ* and French *ng* in *campagne*.

v is pronounced as English or French *r*, except when preceded by a consonant in the same syllable, in which case it has the sound of English *w*.

The aspirated letters, surd and sonant, are pronounced as the corresponding non-aspirates followed by *h*.

The sound of the nasal is defined by the letter which follows it, cf. English *hang*, *hand*, *bench*, *hemp*.

§ 3. CLASSIFICATION OF LETTERS.

All the vowels and consonants are arranged by the native grammarians under the following classes:—

- 1) *a k kh g gh ñ* and *h* are considered gutturals (*kaṇṭhaja*).
- 2) *i e ch j jh n* and *y* are termed palatals (*tālaja*).
- 3) *u p ph b bh m* are termed labials (*oṭṭhaja*).
- 4) *t th d (l) dh (lh) ṇ r* are termed linguals (*mudḍhaja*).¹
- 5) *t th d dh n l s* are termed dentals (*dantaja*).
- 6) *e* is termed gutturo-palatal (*kaṇṭhatālaja*).
- 7) *o* is termed gutturo-labial (*kaṇṭhoṭṭhaja*).
- 8) *v* is termed dento-labial (*dantoṭṭhaja*).

§ 4. VOWELS.

1) Pāli being one of the Indian dialects, is best considered in comparison with one of those dialects of which the grammar is already firmly established, viz. Sanskrit.

¹ In the Sacred Books of the East, edited by Prof. Max Müller, the palatals are printed, like gutturals, in italics, and the cerebrals likewise as dentals in italics, thus: *k kh g gh ñ*, *t th d dh n*.

This transliteration seems to imply that the palatals arise always from the gutturals, and that they stand in the same relation to these as the linguals stand to the dentals. This is, however, not the case in Pāli.

The system adopted in this handbook is used in most of the texts published up to the present time, such as Dr. Oldenberg's edition of the Vinaya-piṭaka, Prof. Fausbøll's Jātaka, and also in Childers's Dictionary of the Pāli Language.

2) In comparing Pāli with Sanskrit forms, it must always be kept in mind that Sanskrit is not to be regarded as the parent language: but as the dialect which best represents the primitive Āryan speech, to which Sanskrit and Pāli stand in the relation of elder and younger sisters.

In comparing the Pāli vowels with those of Sanskrit, we find that Pāli has no written characters for the *r* and *l* vowels. It has not the diphthongs *ai au*, and lacks the long nasal vowels.

We find therefore in Pāli three short vowels *a i u*, and five long vowels *ā ī ū e o*, and three nasal vowels *aṃ iṃ uṃ*, which are also considered long, and which are technically called *niggahīta*.

As to the accent, which plays such a conspicuous part in Vedic Sanskrit, no accented texts have been handed down. It is, however, clear that Pāli possessed a free accent just as much as Sanskrit, and every other Āryan language. It is now the fashion in Ceylon and Burma to give the accent to the long syllable in every word.

A syllable is considered long, if it contains one of the long, or nasal vowels, or a short vowel followed by two consonants.

A Pāli word may only end in a vowel or nasal vowel. For exceptions see the chapter on Sandhi.

§ 5. SHORT VOWELS.

In comparing the Pāli vowels with those of Sanskrit, it will be seen that the short vowels *a i u* correspond as a rule to those of Sanskrit.

A short vowel followed by two consonants corresponds to a Sanskrit long vowel; thus we have:—*maggo* Skr. *mārga* 'path'; *majjāro* Skr. *mārjāra* 'cat'; *ratti* Skr. *rātri* 'night'; *saddhiṃ* Skr. *sārdham* 'with'; *ikkhati* Skr. *ikshati* 'to look'; *kitti* Skr. *kīrti* 'fame'; *tittḥaṃ* Skr. *tīrtha* 'landing-place'; *dhutto* Skr. *dhūrta* 'gamester'; *muttaṃ* Skr. *mūtra* 'urine'; *suttaṃ* Skr. *sūtra*.

An original long vowel following a simple consonant can arbitrarily be shortened by doubling the consonant. This seems only to be graphic, as in the metre no difference is made between a form *bahunnaṃ* and *bahūnaṃ*, gen. plur. m. and n. of *bahu* 'much,' or *allāpo* and *ālāpo* 'speech.'

In the gen. plur. m. and n. of the numerals *tinnāṃ pañcanāṃ channāṃ* the forms with doubled nasals are in use.

The syllable *ya* is changed to *i*. Among the examples given is *nigrodho* for Skr. *nyagrodha*, *majjhimo* for Skr. *madhyamā*. The process called *SAMPRASĀRAṆA*.

In the same way *va* is contracted into *u* in such words as *laṭukikā* Skr. *laṭvakā* 'quail.'

§ 6. Pāli has, as was shown above, no written character corresponding to the Sanskrit *r* and *l* vowels.

It is a well-known fact that those two vowels originate in Sanskrit and other languages for the most part through the abbreviation of a syllable which contains an *r* or *l* through the influence of the accent.

Theoretically, therefore, one would expect to find in Pāli a short syllable containing an *r* or *l* element. This *r* or *l* element may be inherent in the vowel. We find a whole syllable with the consonant *r* to represent the Sanskrit vowel.

r, practically speaking, therefore, is represented in Pāli by one of the short vowels *a i u* or by the consonant *r* in conjunction with one of the vowels *a i u*, which in this case are vowel fractures (*svarabhakti*).

There is no fixed rule for the use of these vowels, and in different, sometimes in the same, texts, they are used indifferently in the case of the same word, and the divergency in the use of these vowels shows that they were employed in a merely tentative way to indicate the sound in writing.

1) *a=r* in *kato* Skr. *kṛtā* 'made'; *gaṇhāti* Skr. *gr̥hṇāti* 'to seize'; *mato* Skr. *mṛtā* 'dead'; *taṇha* Skr. *tr̥ṣṇā* 'lust.'

2) *i=r* in *isi* Skr. *ṛshī* 'a sage'; *kieco* Skr. *kṛtyā* 'what is to be done'; *piṭṭhaṃ piṭṭhā* Skr. *pr̥sthā* 'back'; *iṇaṃ* Skr. *ṛṇā* 'debt.'

3) *u=r* in *saṃvuto* Skr. *saṃvṛtā* 'restrained'; *uju* Skr. *r̥jū* 'straight.'

4) *r=r* in *īritvijo* Skr. *ṛtvij* 'a priest'; *iru* Skr. *ṛc* 'hymn';

brūheti Skr. *br̥mhayati* 'to increase'; *brahā* Skr. *br̥hánt* 'great'; *rukkho* Skr. *vr̥kshá* 'tree.'

5) *r=a* or *i* or *u* in the same word:

migo māgo Skr. *mṛgá* 'antelope'; *accho ikko* Skr. *ṛksha* 'bear'; *pathavī puthurī* Skr. *pr̥thivī* 'earth'; *sati samuti* Skr. *smṛti* 'thought'; *ruddhi vadḍhi* Skr. *vr̥ddhi* 'increase.'

The long *r* vowel is of later development in Sanskrit, and has therefore no equivalent in Pāli.

The so-called root *klīp*, the only one which contains an *l* vowel, in Sanskrit becomes *kappati*.

§ 7. In comparing Pāli words with corresponding Sanskrit, in several instances a difference in the vowels is to be found. This is generally the case in unaccented syllables, and the reason for such a practice lies in assimilation. In several instances, however, words are used with both vowels.

muti mati Skr. *matí* 'mind'; *pana puna* Skr. *púnar*; *puriso puruso* Skr. *púrusha* 'man'; *ucchu* Skr. *ikshú* 'sugar-cane.'

Pukkuso Skr. *Pukkaṣa*; *Kondañño* Skr. *Kaúṇḍinya*; *candimā* Skr. *candrámas* 'moon'; *saddhim* Skr. *sārdham*; *jigucchati* Skr. *jugupsati* 'to dislike'; *timisaṃ tamisaṃ* Skr. *tamisra* 'darkness'; *Timiṅgalo Timiṅgilo* Skr. *Timiṅgila*; *niṭṭhubhati niṭṭhubhati* Skr. *nishṭhiv* 'to spit out'; *mucalindo* Skr. *mucilinda* 'a tree'; *āyasma* Skr. *āyushmant* 'venerable'; *kuṭumbaṃ kuṭimbaṃ* Skr. *kuṭumba* 'family.'

Where a difference in the vowel takes place in conjunction with one of the semivowels or nasals, the vowels only designate a partial vowel, such as in *garu* Skr. *guru*, Greek *βᾱρύ*.

§ 8. LONG VOWELS.

The long vowels *ā ī ū* agree with the corresponding Sanskrit, with the exception above stated, that a long vowel followed by two consonants is represented in Pāli by a short one.

1) *Ā*: *ā=ā* 'the prep.' *sādhū* Skr. *sādhū* 'good'; *dātā* Skr. *dātṛ* 'giver.'

2) *ī*: *īti* Skr. *īti* 'calamity'; *gītaṃ* Skr. *gīta* 'a song'; *jīvitāṃ* Skr. *jīvita* 'life.'

3) *ū* : *ūno* Skr. *ūna* 'deficient'; *sūpo* Skr. *sūpa* 'broth'; *mūlho* Skr. *mūḍha* 'foolish.'

§ 9. The long vowels *e* and *o* correspond to the Skr. diphthongs *e* and *o*, and sometimes to the diphthongs *ai* *au*.

They combine therefore *guṇa* and *ṛddhi* of *i* and *u*, and they go back to these vowels accordingly, before a compound consonant.

1) *E* : *eti* Skr. *eti* 'he goes'; *ekaṃ* Skr. *eka* 'one'; *hetu* Skr. *hetu* 'cause.'

jeguccho 'contemptible' goes back to *jigucchā*; *kelāso* 'suffering from a cutaneous complaint' to *kilāso*.

edisō *erisō* *edikkho* *erikkho* 'such' to *idaṃ*.

gelaṇṇaṃ 'sickness' to *gilāno*, in which, however, the *i* is *svarabhakti* for Skr. *glāna*.

2) *E*=Skr. *ai* :

Erāvaṇo Skr. *Airāvata*.

etihaṃ Skr. *aitihya* 'traditional instruction.'

ekāgāriko Skr. *aikāgārika* 'a thief.'

3) *aya* is contracted to *e* in the middle of a word; *katheti*=*kathayati* 'to relate'; *jeti*=*jayati* 'to conquer.'

4) *e* arises out the contraction of *ari* in *e.g. thero* Skr. *sthavira* 'an elder.'

1) *o* : *okaṃ* Skr. *okas* 'a house'; *ojo* Skr. *ojas* 'splendour'; *lobho* 'covetousness' from *lubhati* Skr. *lobha* 'to be greedy'; *moho* Skr. *moho* 'delusion'; *dosō* Skr. *dosha* 'blemish.'

pothujjaniko 'belonging to an unconverted person,' *puthujjano*; this latter stands for Skr. *prthak*. A form *puthujjaniko*, however, is also given.

2) *o*=Skr. *au* :

opammaṃ Skr. *aupamya* 'comparison.'

orabbhiko Skr. *aurabhrika* 'a shepherd.'

odariko and *odaro* Skr. *audārika* 'greedy.'

3) *ava* is contracted to *o* in the beginning of a word; the fuller form is almost always also in use: *otāro* and *avatāro* 'descent'; *okāro* *avakāro* 'vileness.'

4) *o* sometimes arises from the vocalisation of *v* and its combinations with *ā* as *hoti*=*bhavati* and *dhovati* Skr. *√dhāv* 'to wash.'

§ 10. THE NASAL VOWELS.

The nasal of every class, if preceded by a vowel, may arbitrarily become *niggahīta*. They correspond in every respect to Sanskrit.

For a nasalized vowel, a simple long one can be substituted: *siho* 'lion' for Skr. *siṃha*; *viṣati* Skr. *viṃcati*. *saṃ* very often becomes *sā*: *sārāgo* 'possessed of passion.'

Every one of the five nasals can, before any other consonant or nasal, become *niggahīta*. The MSS. vary greatly in the expression of the nasals: *aṃṇo*, *añño*, 'other,' *paṃha*, *pañha* and *paṇha* 'question.' In very many cases the long vowel and the nasalized vowel appear in the same word.

In later texts a short vowel is often nasalized: *nagaraṃ* becomes *naṅgaraṃ*. This seems, however, a mistake of the Sinhalese copyists.

§ 11. INTERCHANGE OF VOWELS.

By the side of *bhāyo bhīyyo* = Skr. *bhūyas* we find *yebhuyyo yebbhūyo*, which is a contraction of *yad + bhūyas*.

Skr. *a* appears as *ū* in the last part of such compounds as *addhagū kataññū*, which stand respectively for Skr. *adhvaga* and *kṛtajña*.

In *merayaṃ* 'intoxicating liquor,' Skr. *maireya*, second *e* appears in Pāli as *ā*. In *milakkho* Skr. *mleccho* the Pāli preserves the older form. It stands for *MLASKA*.

We sometimes find the gunated forms of words in Pāli by the side of Sanskrit ungunated.

§ 12. CONSONANTS.

The consonants are divided by the native grammarians into *ghosaṛā* 'sounding,' and *aghosā* 'surd.' They are:—

GHOSAVĀ: *g, gh, ṇ; j, jh, ñ; ḍ, ḍh, ṇ; d, dh, n; b, bh, m; y, r, l, v, h.*

AGHOSĀ: *k, kh; c, ch; ṭ, ṭh; t, th; p, ph; s.*

The simple consonants of Pāli mostly agree with those of Sanskrit and the other Indo-European languages.

The Gutturals, Palatals, Linguals, Dentals, Labials, as well as the semivowels and *s* and *h*, correspond in Sanskrit and Pāli.

Pāli possesses all the consonants of Sanskrit, with the exception of the palatal and lingual sibilant; the last of which is even in Sanskrit of late origin, and occurs only in the numeral *śash* and its derivatives, and in a few words in conjunction with the linguals according to phonetic rules. The dental sibilant *s* takes the place of the three sibilants of Sanskrit. However, the aspirated surd palatal is found in, *e.g.*

chakam Skr. *çakṛt* 'dung'; *chāpo* Skr. *çāva* 'young of an animal'; *charo* Skr. *çava* 'a corpse.'

Skr. *śash*, which goes back to a form *svaks*, is represented in Pāli by the form *cha* and *chal*.

§ 13. PHONETIC CHANGES.

None of the changes pervades the whole grammar; they only take place optionally, and can scarcely be called consistent. In most instances the leading motive for the change is euphony or false analogy; in many instances also two forms occur, of which one preserves intact the form known from Sanskrit grammar.

GENERAL REMARKS.

1) For Skr. *mleccha* Pāli has *milakkho* 'a stranger.' Here the Pāli form is the older one, just as in *bhisakko* Skr. *bhishaj* 'physician.'

2) Palatals, in conjunction with one of the semivowels *y*, *r*, become sometimes dentals.

3) Cerebrals *ḷ*, *ḷh*, can optionally be substituted for *ḍ*, *ḍh*, in the middle of a word between vowels, the difference only being graphic, *e.g.*

khiḍḍā kīḷā Skr. *krīḍa* 'play'; *mūḷho muḍho* Skr. *mūḍha* 'foolish'; *daḷho* Skr. *dr̥ḍha* 'firm.'

4) Through the influence of *r*, vowel or consonant, and *s* and *h*, the dentals are sometimes made cerebrals, *e.g.*

ḍahati Skr. *√dah* 'to burn'; *daḍḍho* Skr. *dagdhā* 'burnt.'

haṭo Skr. *hṛtá* 'seized'; *paṭi* Skr. *prati* 'to.'

upatthāpanaṃ Skr. *upasthāpana* 'providing.'

5) *l=d* is substituted sometimes for *n*, e.g. *muḷālo* Skr. *mṛnāla* 'lotus-fibre'; *veḷu veṇu* Skr. *veṇu* 'bamboo.'

6) An interchange between *d* and *r* takes places, e.g. in *ekādāsa ekārāsa* 'eleven'; *ediṣo eriṣo* 'such.'

7) The mutes of one class are occasionally used for the mutes of another :

Pakudho and *Kakudho*.

kipilliko and *kipillako* Skr. *pipīlika* 'ant.'

gaddūhana Skr. *dadrūghna* 'good for leprosy.'

takkollaṃ Skr. *kakkola* 'bdellium.'

samputito saṅkutito saṅkucito from Skr. $\sqrt{\text{kuṭ}}$ or $\sqrt{\text{kuc}}$ 'shrivelled'; *cikicchati* and *tikicchati* Skr. *cikits* 'to care'; *jighacchā dighacchā* Skr. *jighatsā* 'hunger.'

8) For sonants the surds appear :—

pātu Skr. *prādur* (in comp.).

akilāsu Skr. *aglāsnu* 'healthy.'

chakalo Skr. *chagala* 'a he-goat.'

palikho paligho Skr. *parigha* 'an iron beam.'

mudīngo mutiṅgo Skr. *mṛdaṅga* 'a kettle-drum.'

thakaṃ Skr. *sthaḡana* 'covering.'

chāpo Skr. *çāva* 'young of an animal.'

palāpo Skr. *palāva* 'chaff,' perhaps through the influence of *palāpo* Skr. *pralāpa* 'nonsense.'

avāpurati and *apāpurati* Skr. *ava* + $\sqrt{\text{vr}}$ 'to open.' Several derivatives of *śad* show *t* in the place of *d*.

9) An interchange between surd and sonants takes place, e.g.:

Sāḡalā Skr. *Çākala*; *ēlamūgo* Skr. *eḡamūka* 'deaf and dumb.'

Nighaṇḡu Skr. *Nighaṇṡu*.

For the cerebral *ṭ* in such instances *ṭ* appears, e.g.

āḡaviko Skr. *ātavika* 'dwelling in forests'; *cakkarāḡaṇ* and *cakkabālo* for Skr. *cakravāṡa* and *cakrabāla*.

10) We find *v* interchanged with *p* in the same word, and *vice versā*. This last change seems only graphic, e.g.

kavi kapi Skr. *kapi* 'a monkey.'

11) A change takes place sometimes between the sonant aspirates, for which the aspirate *h* is substituted.

lahu laghu Skr. laghu 'light'; *hoti* by the side of *bharati* Skr. bhavati; but also *idha* and *iha* for Skr. iha 'hither,' where the original form is, perhaps, preserved in Pāli.

12) *n* and *l* are frequently interchanged in Pāli, e.g.

naṅgalaṃ laṅgalaṃ Skr. lāṅgala 'a plough'; *pilandhanaṃ* Skr. pinaddha 'an ornament.'

SEMIVOWELS.

1) *y* is inserted in a word to avoid hiatus after a consonant has been elided between two vowels, e.g. *khāyito* P.P.P. from *khādati* Skr. √khād 'to eat'; *sāyaniyo* from *sāyati* for Skr. svādate 'to taste.'

For the same reason it appears as if *y* was interchangeable with *v* in such words as *āvuso* voc. to āyasmā, where it stands for *āuso*.

2) *y* is interchangeable with *r* in *antarārati* and *antarāyati* 'to run into danger' Skr. antarāya 'danger, impediment'; *nahāru* Skr. snāyu 'a sinew.'

3) *r* is interchangeable with *l*, e.g. *taluno taruno* Skr. taruṇa 'tender'; *cattalīsaṃ cattarīsaṃ* Skr. catvāriṃṣat 'forty'; further in some of the numerals where *r* is interchanged with *d*, *telasa terasa* and *tedasa* Skr. trayodaśan 'thirteen.' *jalābu* corresponds to Skr. jarāyu 'womb'; *halidyābho haliddo* and *hari* correspond to Skr. haridrabha and hari 'yellow.'

4) *Purindado*, an epithet of Indra, corresponds to a Skr. Purandara, the change being due to false etymology, just as in *palibodho* 'obstacle,' where two roots have been confounded.

5) For *l*, *r* is substituted occasionally, and the former is generally the original sound: *kira* Skr. kila 'they say'; *ārammaṇaṃ* Skr. ālambana 'support, basis'; *arañjaro* Skr. aliñjara 'waterpot.'

6) We find *l* for Skr. *d* in *bubbulaṃ budbuda* 'a bubble.'

NASALS.

The MSS. greatly vary in the expression of the nasals. No fixed rules can therefore be given, as also the native

grammarians are at variance in this respect. It may, however, be stated that *r*, *h* and *s* cerebralize a dental nasal, which then is interchangeable with the palatal nasal.

§ 14. COMPOUND CONSONANTS.

In the beginning of every Pāli word only vowels, simple consonants, or consonants in conjunction with the semivowels *y*, *v*, *r*, occur. Assimilation is the commonest means of effecting this change. This assimilation, of course, considerably alters the shape of a word, and therefore, when a word commences with a vowel or simple consonant in Sanskrit, in Pāli also a vowel or simple consonant appears; whereas, if a double consonant, otherwise than in conjunction with *y*, *v*, *r*, commences a word, the corresponding word in Pāli takes a different form.

The same rules which apply to the beginning of a word also apply to the middle of a word. Here, also, conjunct consonants, belonging to different classes, are avoided through the help of assimilation, or through the insertion of a vowel.

The rules of assimilation apply to the beginning of a word as well as to the middle, and if, at the beginning of a word, a simple consonant is exhibited, the word takes in composition always the two sounds from which the simple sound originated.

The chief rule for assimilation is, that of two consonants *the former* is entirely assimilated to the latter. *The two sounds, if the one was a surd, the other a sonant, are assimilated (viz. the final letter is assimilated to the following initial); a perfect assimilation takes place, so that the two sounds are not only made to belong to one class, but also to the same order.* In Pāli itself it will be sufficient if the last of these processes is pointed out, as the first has taken place in common with other Indian dialects, anterior to the fixing of the Pāli language.

A second means of avoiding conjunct consonants was the insertion of a vowel between two letters. This could only

take place when one of the letters was a *semivowel* or a *nasal*, in either of which the part of a vowel (SVARABHAKTI) is already inherent.

It remains now to consider the *Phonetic changes* which take place in the word itself :

1) It is self-evident that when two consonants belonging to the same class meet together, they are preserved intact, *e.g.* *cittam* Skr. *citta* 'mind, thought'; *lajjā* Skr. *lajjā* 'shame'; *annam* Skr. *anna* 'food.'

2) MUTES + MUTES ARE ASSIMILATED.

k + t = tt *lattakam* Skr. *laktaka* 'a red dye'; *muttā* Skr. *muktā* 'pearl'; *mutto* Skr. *mukta* 'released.'

k + th = tth *sitttham* Skr. *siktha* 'bee's wax'; *sattthi* Skr. *sakthi* 'thigh.'

g + dh = ddh *duddho* Skr. *dugdha* 'milked.'

g + bh = bbh *pabbhāro* Skr. *prāgbhāra* 'a cave.'

d + g = gg *saggaṇo* Skr. *sadgaṇa* 'good quality'; *puggalo* Skr. *pudgala* 'individual.'

d + gh = ggh *ugghoso* Skr. *udghosha* 'proclamation'; *uggharati* Skr. *ud + √ghṛ* 'to open.'

d + b = bb *bubbulam* Skr. *budbuda* 'a bubble.'

d + bh = bbh *abbhuto* Skr. *adbhuta* 'wonderful, mysterious.'

p + t = tt *tatto* Skr. *tapta* 'burnt.'

b + j = jj *khujjo* Skr. *kubja* 'limping.'

b + d = dd *saddo* Skr. *ṣabda* 'sound.'

b + dh = ddh *laddho* Skr. *labdha* 'taken.'

3) MUTES + NASALS.

ASSIMILATION.

k + n *sakkoti*

k + m *rumma*

g + n *naggo* Skr. *nagnā*
'naked'

aggi

gh + n *agghā* Skr. *aghnat* 'not
killing.'

SVARABHAKTI.

sakunati Skr. *ṣaknoti* 'to be
able.'

rukuma Skr. *rukma* 'gold.'

aggini gini Skr. *agni* 'fire.'

ASSIMILATION.

SVARABHAKTI.

<i>j</i> + <i>n</i> <i>aññā</i> Skr. ājnā. 'command.'	
<i>ñāti</i> Skr. jñāti 'kinsman.'	
<i>ḍ</i> + <i>m</i>	<i>kuḍumalo</i> Skr. kuḍmala 'an opening bud.'
<i>t</i> + <i>n</i> <i>sappatto</i> Skr. sapatna 'hostile.'	<i>ratanam</i> Skr. ratna 'jewel.'
	<i>gahapatānī</i> Skr. gr̥hapatnī 'housewife.'
<i>t</i> + <i>m</i> <i>atlā</i>	<i>ātumā</i> Skr. ātman 'self.'
<i>th</i> + <i>n</i> <i>mattho</i> Skr. mathna 'shaking.'	
<i>d</i> + <i>m</i> <i>chaddam</i> Skr. chadman 'roof.'	<i>padumam</i> Skr. padma 'lotus.'
<i>dh</i> + <i>m</i>	<i>idhumam</i> Skr. idhma 'fire-wood.'
<i>p</i> + <i>n</i> <i>pappoti</i>	<i>pāpunati</i> Skr. prāpnoti 'he obtains.'

4) Nasal + surd remains mostly unchanged.

However, by the side of *ambā* Skr. ambā 'mother,' we have *ammā*, and by the side of *pañca* 'five,' *paññāsa* and *pañṇāsa* Skr. pañcāṣat 'fifty,' where the *ṇ* is probably due to the influence of *s*.

Further, *bhāṇako* 'a jar' by the side of *bhaṇḍakam* 'a utensil' Skr. bhāṇḍa.

5) Of two nasals the first is assimilated to the second, *e.g.*:

ninnam Skr. nimna 'depth.'

janmam Skr. janman 'birth.'

SEMIVOWELS.

6) No fixed rules can be given. *y*, after gutturals, palatals, labials, and the sibilant *s*, is either preserved or assimilated, always so that the *semivowel* is assimilated to the preceding consonant (not as is the case with mutes in conjunction with mutes where the first sound is assimilated to the second) or a vowel is inserted between the mutes and the semivowel.

An example will suffice:

Sākiyo Sakyo Sakko Skr. Ākya.

7) *j* is made through the influence of *y* arbitrarily a dental in *dosino* Skr. *jyotsnā* 'a moonlit night,' but we have also *jūṇhā*; *daddallati* Skr. *jājvalyate* 'to blaze.'

jjā and *jiyā* Skr. *jjā* 'a bowstring.'

8) The preposition *abhi* before vowels becomes *abbha*. We have, of course, simple assimilation. Is *gheppati* pass. to $\sqrt{\text{grah}}$ 'to take' = Skr. *grbhyate*?

9) In conjunction with the sibilants we have:

ālasīyaṃ ālasyaṃ ālassaṃ Skr. *ālasya* 'sloth.'

sālo Skr. *ṣyāla* 'brother-in-law.'

10) The dentals in conjunction with *y* are palatalized or kept intact.

c and *ch* sometimes represent the surd dentals when followed by *y* and *j*, and *jh*, the sonant dentals in conjunction with *y*. The dental nasal + *y* is also palatalized, becoming *ññ*.

The preposition *adhi* before vowels becomes *ajjha*; *ati* in the same way *acc*; *iti* 'thus' becomes *icc*. A form *atyappo*, is of frequent occurrence, this form, however, only shows *i=y* before a vowel.

Other examples are:

paccūso Skr. *pratyūsha* 'dawn'; *sacco* Skr. *satya* 'true'; *cāyo* Skr. *tyāga* 'abandoning'; *majjaṃ* Skr. *madya* 'strong drink'; *majjho* Skr. *madhya* 'middle'; *hajjo* Skr. *hṛdya* 'dear.'

11) *r*, in conjunction with *y*, is either assimilated or both letters are preserved intact with intervening vowel. If assimilation takes place, *r* is always assimilated to *y*, thus we find *yy*, not *rr*, which never occurs in Pāli.

Cpr. *ariyo* and *ayyo* Skr. *arya* and *ārya* 'noble.'

bhariyā and *bhayyā* Skr. *bhāryā* 'wife.'

kāriyo and *kayyo* Skr. *kārya* 'that ought to be done.'

12) In a few instances *r+y* is assimilated to *ll*, as in *pallaṅko* Skr. *paryāṅka* 'couch.'

13) *l+y* is either preserved or *y* is assimilated to *l=ll*.

kalyāṇo and *kallāṇo* Skr. *kalyāṇa* 'fortunate.'

sallo Skr. *ṣalya* 'an arrow'; *sallako* Skr. *ṣalyaka* 'a porecupine.'

14) *r+y* is differently treated if it begins a word or if it is in the middle of a word.

vy, according to Burmese and Siamese manuscripts, becomes *by*, whilst the Sinhalese write *vy* throughout at the beginning of a word. *vyāmo* or *byāmo* Skr. *vyāma* 'a fathom.' This is often assimilated to *v*: *vālo* Skr. *vyāla* 'snake.'

In the middle of a word it is either written *by*, *vy*, or with assimilation *bb*, or, though less frequently, *yy*.

From *kavi* 'a wise man, a poet,' *kabbaṃ* and *kavyaṃ* Skr. *kāvya* 'poetry.'

pattabbo, but also *pattayyo* and *pattabyo* Skr. *prāptavya* 'attainable.'

The preposition *vi* becomes *by* before vowels.

15) *h + y* appears as *yh*, just as for *h + v*, the metathesis *vh* takes place. Besides this, we have assimilation and svarabhakti.

asayho Skr. *asahyā* 'unendurable.' The participle P.P. from *lehati* is *leyyo* Skr. *lehyā* 'to lick'; *hiyo* and *hiyyo* appear for Skr. *hyas* 'yesterday.'

16) *r* before gutturals, palatals, cerebrals, dentals, labials and the sibilant *s* is mostly assimilated.

saggo Skr. *svarga* 'heaven'; *diḡho* Skr. *dīrgha* 'long,' but *diḡghikā* 'an oblong pond'; *maggo* Skr. *mārga* 'path'; *kakkatako* Skr. *karkataka* 'a crab.' In *sakkharā* Skr. *ṣaṅkarā* 'a potsherd,' we find aspiration.

accati Skr. *√arc* 'to honour'; *ajjaraṃ* Skr. *ārjava* 'rectitude'; *majjāro* Skr. *mārjāra* 'a cat'; *nijjaro* Skr. *nirjara* 'free from decay'; *khajju* Skr. *kharju* 'itching'; *gajjati* Skr. *√garj* 'to roar'; *mucchā* Skr. *mūrchā* 'fainting.'

pakiṇṇako Skr. *prakīrṇaka* 'miscellaneous'; *uṇṇo* Skr. *ūrṇa* 'wool'; *vaṇṇo* Skr. *varṇa* 'colour.'

Before dentals assimilation takes place, and the dental is sometimes altered to a cerebral. The MSS., however, differ greatly in the use of dental and cerebral letters.

We have *kitti* Skr. *kīrti* 'fame'; *kevaṭṭo* Skr. *kaivarta* 'fisherman'; *vattati* and *rattati* Skr. *√vr̥t*; *aḍḍho* and *addho* Skr. *ardha* 'half.'

sappo Skr. *sarpa* 'a snake'; *tappati* Skr. *√tr̥p* 'to be glad'; *gabbho* Skr. *garbha* 'womb'; *dabbho* Skr. *darbha* 'kuṣa grass'; *dhammo* Skr. *dharma* 'law'; *kammaṃ* Skr. *karman* 'action'; *Nammadā* Skr. *Narmadā* 'Nerbudda.'

17) $r + r = bb$: *nibbāṇaṃ* Skr. nirvāṇa (a technical term); *gabbo* Skr. garva 'pride'; *pabbato* Skr. parvata 'mountain'; *ubbī* 'earth' Skr. urvī.

18) $r + h$. In this combination both letters are preserved with or without an inserted vowel: *arahā* Skr. arhant; *tarahi tarhi* Skr. tarhi 'then'; *garahati* Skr. √garh 'to blame.'

19) If r follows gutturals, it is either assimilated or a vowel is inserted, and both letters are preserved. In case of assimilation the guttural is optionally aspirated.

cakkaṃ Skr. cakra 'a wheel'; *akkodho* Skr. akrodha 'mildness'; *kujjhati* Skr. √krudh 'to be angry'; *gāhati* Skr. √grah 'to take'; *ghāyati* Skr. √ghrā 'to smell'; *aggo* Skr. agra 'first'; *kiriya kriyā* Skr. kriyā; *khīḍḍā kīḷā* Skr. kṛiḍā 'play.'

20) For r followed by a palatal cpr. *rajiro* Skr. vajra 'thunderbolt,' and *pajiro* Skr. pajra 'firm.'

21) Dentals followed by r are either assimilated or preserved intact. r sometimes aspirates a preceding dental. Optionally, also, the dental is changed to a cerebral. In many instances we find three forms:

kutra, kuttha, kutta Skr. kutra 'where'; *gattaṃ* Skr. gātra 'limb'; *sattu satthu* Skr. çatru 'enemy'; *bhadro baddo* Skr. bhadra 'good'; *giddho* Skr. gr̥dhra 'greedy'; *Dāmiḷo* Skr. Drāviḍa; *dravo davo* Skr. drava 'liquid'; *chuddho khuddho* Skr. kshudra 'mean.'

22) After labials, r is assimilated: *paṭi* Skr. prati (a prep.); *pa* Skr. pra (in compos.); *pāṇo* Skr. prāṇa 'breath'; *pīyo* Skr. priya 'dear'; *bhāmo* Skr. bhrama 'whirling'; *sappaṇṇo* Skr. sa+prajñā 'wise.'

br is preserved in *Brahmā* Skr. Brahman; *brarīti* Skr. √brū 'to speak.'

mr is assimilated in the beginning: *makkheti* Skr. √mr̥ksh 'to anoint'; *miyyati miyati* Skr. √mr̥ 'to die.'

For mr in the middle of a word, cfr. *ambo* Skr. āmra 'the mango tree'; *tambo* Skr. tāmra 'copper.'

23) $r + r$ in the beginning of a word is assimilated to r , in the middle of a word it always becomes bb .

vajati Skr. √vraj 'to walk'; but *pabbajati* Skr. pra+√vraj

‘to go forth’; *vajo* Skr. *vraja* ‘a cow-pen’; *subbato* Skr. *suvrata* ‘conscientious’; *tibbo* Skr. *tīvra* ‘sharp.’

24) *r*, after sibilants, is assimilated:

sāvako Skr. *ṣrāvako* ‘pupil, follower’; *sassu* Skr. *ṣvaṣru* ‘mother-in-law’; *assu* Skr. *aṣru* ‘a tear’; *suṇoti* Skr. $\sqrt{\text{ṣru}}$ ‘to hear’; *asso* Skr. *aṣra* ‘corner’; *assavo* Skr. *āsrava* ‘discharge’; but *siri* Skr. *ṣrī* ‘fortune,’ with svarabhakti.

25) For *h+r*, cp. *hiri* Skr. *hrī* ‘shame’; *ahirikā* Skr. *ahri* ‘shamelessness’; *rasso* Skr. *hrasva* ‘short’; *rahado* Skr. *hrada* ‘a pool.’

26) *l* is assimilated before gutturals and labials.

phaggu Skr. *phalgu* ‘reddish.’

appo Skr. *alpa* ‘little’; *kappo* Skr. *kalpa* ‘period of time’; *jappo* Skr. *jalpa* ‘word, speech’; *goppo* Skr. *gulpha* ‘anale.’

27) Through metathesis *gumbo* Skr. *gulma* ‘thicket’; *simbaḷi* Skr. *ṣālmali* ‘cotton-tree.’

28) For *l+v* cp. *kibbisaṃ* Skr. *kilvisha* ‘fault’; *billo*, but also *beluro* Skr. *bilva* and *bailava* ‘the vilva-tree’; *khallato* Skr. *khalvāṭa* ‘bald’; *pallalaṃ* Skr. *palvala* ‘small tank.’

29) *l* after gutturals shows svarabhakti in *kilesa* Skr. *kleṣa* ‘sin’; *kilissati* Skr. $\sqrt{\text{kliṣ}}$ ‘to suffer’; *kilomakaṃ* Skr. *kloman* ‘right lung’; *kilamati* Skr. $\sqrt{\text{klam}}$ ‘to be tired’; *gilāno* Skr. *glāna* ‘faded’; and from this an abstract *gelaññaṃ* is formed, see § 9. *akilāsu* Skr. *aglāsnu* ‘healthy.’ Without svarabhakti *kleso* ‘sin.’

30) For *l* after labials cp.

pilavo Skr. *plava* ‘a kind of duck’; *pihakaṃ* Skr. *plīhan* ‘spleen’; *piluvati* and *plavati* Skr. $\sqrt{\text{plu}}$ ‘to float’; *plavo* Skr. *plava* ‘a raft.’

ambilo Skr. *amla* ‘sour’; *milakkho* Skr. *mleccha* ‘stranger.’

31) After *r*, *l* is assimilated in *dullabho* Skr. *durlabha*.

32) For *l* after sibilants cp.

siloko Skr. *ṣloka* ‘stanza’; *silesumo semho* Skr. *ṣleshman* ‘phlegm’; *siliṭṭho* Skr. *ṣlisṭha* ‘adhering’; *silāghā* Skr. *ṣlāghā* ‘praise’; *asilesā* Skr. *aṣlesha* ‘name of a lunar mansion.’

33) For *h+l* cp. *hilādati*, *hilādo*, *hiḷito* Skr. $\sqrt{\text{hlād}}$ ‘to be glad.’

34) *r*, in conjunction with gutturals in the middle of a word is assimilated: thus *pakko* Skr. *pakva* 'cooked.' In the beginning of a word, *kathito* Skr. $\sqrt{\text{kvath}}$ 'boiled.'

35) For *r* after palatals ep. *jalāti* 'to blaze,' and the intensive *daddallati* Skr. *jājvalyati*.

36) *r* after cerebral: *kiṇṇaṇi* Skr. *kiṇva* 'yeast.'

37) *r* AFTER DENTALS.

1) *t+r*: *traṇṇ*, *turaṇṇ*, *taṇṇ* Skr. *tvam* 'thou'; *tarati* Skr. $\sqrt{\text{tvar}}$; *taco* Skr. *tvac* 'skin, bark.' In *cattāro* Skr. *catvāras* 'four,' and in *ittaro* Skr. *itvara* 'going,' we have assimilation. In *cuccaro* Skr. *catvara* 'a court' *r* was changed into *y*, which then palatalized the *t*. The gerundial suffixes *tvāna* and *tra* are mostly preserved, but sometimes *tvāna* is contracted into *tūna*. *Iritvijo* Skr. *ṛtvij* 'an officiating priest.'

2) *d+r*: *dipo* Skr. *dvīpa* 'an island'; *doso* Skr. *dvesha* 'hatred'; *saddalo* Skr. *ṣādvala* 'grassy.' For Skr. *dvi*, as separate numeral, the forms *dve* and *dure* occur; in composition, however, *dvi*, *di*, *du* and *bā*: *bārasa* Skr. *dvādaśan* 'twelve'; *bārīsati* Skr. *dvāvīṣṭati*.

3) *dh+r=dh*: *dhajo* Skr. *dhvaja* 'flag'; *dhamseti* corresponds to Skr. $\sqrt{\text{dhvams}}$ 'to fall, to perish,' and in composition *viddhamseti*; *dhani* Skr. *dhvani* 'sound'; *addhā* Skr. *adhvan* 'path.'

38) *r* after sibilants is mostly assimilated:

asso Skr. *aśva* 'horse'; *bhassaro* Skr. *bhāsvara* 'brilliant.' In the beginning of a word *sr* is sometimes preserved. We find also svarabhakti and assimilation. *sāmī* and *surāmī* Skr. *svāmin* 'lord.' *sā* Skr. *śvan* 'dog,' has the following forms besides: *soṇo*, *sāno*, *sāno*, *srāno* and *surāno*. *sraṇṇaṇi* and *soṇṇaṇi* correspond to Skr. *svaṇṇa* 'gold.' *saggo* Skr. *svarga* 'heaven, paradise,' but the adjective *soraggiiko*. *sre*, *sure* Skr. *śvas* 'yesterday'; *soṭṭhi* and *suratṭhi* Skr. *svasti* 'health.'

39) Through metathesis *h+r* has become *rh* in *jichā* Skr. *jihvā* 'tongue'; *sarhayo* Skr. *sāhvyā* 'called, named.'

gabbharaṇṇ Skr. *gahvara* 'cavern.'

40) SIBILANTS in conjunction with the surd letters.

Following or preceding the surds, the sibilants are always

assimilated; mostly an aspiration of this combination takes place.

Skr. ksh becomes *kkh* and *ceh*; some of the words exhibit both forms. Skr. shk and sk=*kkh*.

1) *cakkhu* Skr. cakshus 'eye'; *Rakkhaso* Skr. Rākshasa; *rukkho* Skr. ṛksha 'tree'; *bhikkhu* Skr. bhikshu 'a mendicant'; *khalati* Skr. √skhal 'to tumble'; *khandho* Skr. skandha 'shoulder'; *khattiyo* Skr. kshatriya 'member of the second caste'; *khayo* Skr. kshaya 'decay'; *khīpati* Skr. √kshīva 'to spit.'

2) *kacchā* Skr. kakshā 'a girdle'; *kucchi* Skr. kukshi 'belly'; *chamā* Skr. kshamā 'earth.'

3) *akkhi acchi* Skr. akshi 'eye'; *ikko, accho*, and with a singular assimilation *iso* and *isso* Skr. ṛksha 'bear'; *khuddo chuddho* Skr. kshudra 'small'; *chaṇo khaṇo* Skr. kshaṇa 'moment, a festive time'; *pakkho paccho* Skr. paksha 'a wing'; *khuro* Skr. kshura 'razor'; *cullo, cūlo, cuḷo* Skr. kshulla 'small'; *sakkato* Skr. saṃskṛta 'Sanskrit'; *nikko* Skr. nishka 'a golden ornament'; *nikkeso* Skr. nishkeṣa 'bald.'

4) Skr. *çc*=*ceh*; *acchariyo* Skr. āçcarya 'wonderful'; *pacchā* Skr. paçcāt 'behind'; *vicchiko* Skr. vṛçcika 'a scorpion'; *nicchinati* Skr. nis+√ci 'to ascertain.'

5) *ts* and *ps* become alike *ceh*.

bibhaccho Skr. bibhatsa 'loathsome'; *cikiccati tikiccati* Skr. cikitsati 'to cure'; *diccati* Skr. ditsati (desid. to √dā); *maccharī* Skr. matsarin 'selfish.'

accharā Skr. apsaras 'a nymph'; *lacchati* Skr. lipsati (desid. to √labh).

6) *shṭ shṭh*=*tth*; *tittḥati* Skr. tishṭhati 'to stand'; *yittḥo* Skr. ishṭā P.P.P. to √yaj 'to sacrifice'; *aṭṭha* Skr. aṣṭan 'eight'; *chaṭṭho* Skr. shashtha 'sixth'; *bhaṭṭho* Skr. bhrashta 'fallen'; *maṭṭho* and *maṭṭo* Skr. mṛshṭa 'polished'; *bhaṭṭho* and *bhaṭṭo* Skr. bhrṣhta 'fried.'

7) *leḍḍu* 'a clod of earth,' is supposed to stand for Skr. loṣṭa. The modern vernaculars, however, show the forms *leṇḍu* and *leḍḍu*.

8) Skr. *st* and *sth* are generally represented by *tth*. This

may optionally be cerebralized. *atthi* Skr. *asthi* 'bone'; *atthi* Skr. *asti* 'to be'; *hatthi* Skr. *hastin* 'elephant,' and without aspiration *atto* Skr. *asta* 'thrown.'

9) In the beginning of a word ep. *thakanam* Skr. *sthaḡana* 'covering'; *thambho* Skr. *stambho*; *thānam* Skr. *sthāna* 'standing,' and other derivatives from $\sqrt{\text{sthā}}$ with cerebralization; *thero* Skr. *sthavira* 'priest'; *thūpo* Skr. *stūpa* 'a tope'; *thero* and *chero* 'a drop,' to Skr. $\sqrt{\text{stip}}$, and perhaps *chambhati* Skr. $\sqrt{\text{stambh}}$ 'to amaze'; *khānu* Skr. *sthānu* 'stump of a tree.'

10) In conjunction with the labials the sibilants are assimilated; sometimes an aspiration takes place. The characters for *p*, *ph* being very much alike in Siamese, Burmese and Sinhalese MSS., it is very difficult to say if this is more than graphic.

11) *phasso* Skr. *sparṣa* 'touch'; *plusati* Skr. $\sqrt{\text{sprṣ}}$ 'to touch'; *puppham* Skr. *pushpa* 'flower'; by the side of *pupphito* a form *phussito* occurs, both going back to Skr. *pushpita* 'flowering.'

12) *bappo* Skr. *vāshpa* 'a tear'; *apphoṭā* Skr. *asphoṭa* 'jasmine'; *nippāpo* Skr. *nishpāpa* 'free from sin'; *nippāro* Skr. *nishpāva* 'winnowing, clearing'; *nippādanam* 'accomplishment,' to *nipajjati* Skr. *nis*+ $\sqrt{\text{pad}}$; *nippālo* Skr. *nishphala* 'fruitless.'

41) Groups of nasals with sibilants following are treated in different ways: 1) The group is preserved intact; 2) between the sibilant and the nasal a vowel is inserted; 3) the sibilant is changed to *h*, and metathesis takes place. In the beginning of a word assimilation may take place.

In several instances a word appears under more than one form.

1) *sincho sneho* Skr. *sneha* 'friendship'; *nisneho* 'without love'; *sinānam nahānam* Skr. *snāna* 'bathing'; *siniddho niddho* Skr. *snigdha* 'oily'; *suṇhā suṇisā husā* Skr. *snūshā* 'sister-in-law'; *Sineru Neru Meru Sumeru* probably belong together, and point to a form *SNERU*.

2) *pañhi* Skr. *pr̥ṇi* 'variegated'; *pañho* Skr. *praṇa* 'question'; *taṇhā taṇiṇā* Skr. *tr̥shṇā* 'lust'; *kaṇho kaṣiṇo* Skr. *kṛshṇa* 'black'; *uṇho* Skr. *uṣṇa* 'hot.'

3) *sitaṃ mihitaṃ* Skr. *smīta* 'smile'; *massu* Skr. *çmaçru* 'beard'; *ginho* Skr. *grīshma* 'summer'; *asmā amhā* Skr. *açman* 'stone'; *senho silesumo* Skr. *çleshman* 'phlegm'; *rasmi ramsi* Skr. *raçmi* 'a ray of light'; *ramsimā* Skr. *raçmimat* 'radiant'; *apamāro apasmāro* Skr. *apasmāra* 'epilepsy.'

4) In the oblique case of the pronoun *sm* is optionally changed into *mh*, and thus also in the form of the verb. subst. *amhi asmi amhe asme*.

42) In combination with nasals, *h* shows svarabhakti or metathesis.

gaṇhati Skr. *grhṇāti* 'to grasp'; *hanute hnute* Skr. *hnute* 'to conceal oneself'; *cihanaṃ cinhaṃ* Skr. *cihnana* 'mark, sign'; *jimho* Skr. *jihma* 'crooked.'

43) Groups of three or more consonants are treated like those consisting only of two. Assimilation takes place, in some instances svarabhakti.

uddhaṃ ubbhaṃ Skr. *ūrdhvam* 'upwards.' The representation is, of course, due to the different assimilation which took place; just as in *disrā*, and less frequently *datthu*, for Skr. *dr̥ṣṭvā* $\sqrt{\text{dr̥}}$; *uddhumāyati* (pass.) Skr. *ud + \sqrt{\text{dhmā}}* 'to be blown up'; *tikkino tikkho tiṇho* Skr. *tikshna* 'sharp'; *saṇho* Skr. *çlakshṇa* 'smooth'; *jyṇhā dosino* Skr. *jyotsnā* 'moonlight'; *kaṣiṇo* Skr. *kṛtsna* 'entire'; *satti* Skr. *çastri* 'knife'; *idattayaṃ* = *idam + traya*; *lacchati* Skr. *lapsyati* fut. to $\sqrt{\text{labh}}$; *chechhati* fut. to *chindati* Skr. $\sqrt{\text{chid}}$ 'to cut'; *macco* Skr. *martya* 'mortal'; *maccho* Skr. *matsya* 'fish'; *allo* Skr. *adra* 'wet'; *ratumaṃ rattam* Skr. *vartman*; *iṭṭhi iṭṭhī thī* Skr. *strī* 'woman.'

44) Three consonants are only allowed in conjunction with the semivowels.

§ 15. SANDHI.¹

In the preceding paragraphs the phonetic changes which take place in the midst of a word have been considered. It remains now to be seen what changes take place in the

¹ Cpr. On Sandhi in Pāli by the late R. C. Childers, Journal Royal Asiatic Society, 1879.

sentence. None of the *Sandhi* rules known from Sanskrit grammar as imperative are so in Pāli. We have of course only to deal with *external Sandhi* in Pāli, as internal Sandhi has been treated under the heading of *phonetic changes*, to which it properly belongs.

In prose the MSS. differ greatly in the use of Sandhi, and whilst, for instance, Burmese and Siamese MSS. prefer writing *khrahaṃ*, the Singhalese MSS. separate the words into *kho ahaṃ*. In verse Sandhi of course takes place according to the exigencies of the metre. Later texts, such as the *Dipavaṃsa*, take great liberties, omitting whole syllables, etc.

The following tables will show the most frequent changes that occur:—

VOWEL SANDHI.

VOWELS IN COMBINATION WITH VOWELS.

$a + a = \tilde{a}$: *nāhosi = na ahosi*.

$a + a + \text{CONJUNCT CONSONANT} = a$: *na 'tthi = na atthi*; *pana aññāṃ = pan' aññāṃ*.

$a + a + \text{CONJUNCT CONSONANT} = \tilde{a}$: *nāssa = na assa*.

a before *a* is rarely elided. Such elision generally takes place before *ahaṃ* 'I,' *ayaṃ* 'this,' and the forms of the verb *atthi* 'to be.'

$\tilde{a} + \tilde{a} = \tilde{a}$: *tadāyaṃ = tadā ayaṃ*; *tadāsi = tadā āsi*.

$\tilde{a} + \tilde{i} = e$: *bandhussa 'era = bandhussa ira*.

$\tilde{a} + \tilde{u} = o$: *nopeti = na upeti*.

$a + iti = \tilde{a}$: *Tissāti vacanena = Tissa iti*.

$a + pi = \hat{a}pi$: *ajjāpi = ajja*.

$\tilde{a} + u = \tilde{u}$: *eubhayaṃ = ca ubhayaṃ*; *tadūpa° = tadā upa-sammanti*.

$a + i = \tilde{a}$ (elision of *i*): *yena 'me = yena ime*. This elision seems only to take place in case of the pronoun *idaṃ*.

$a + i$ or $u = i$ or u (elision of *a*): *pahāy' imaṃ = pahāya imaṃ*; *tatr' idaṃ = tatra idaṃ*; *yass' indriyān = yassa indriyānii*; *ten' upasankami = tena upasaṅkami*.

a is elided before *ā ū e o*: *yeṇ' āyasmā*; *utthāy' āsanā*; *idh' āruso*; *eken' ūno*=*ekena ūno*; *netv' ekamantikaṃ*; *c' etarahi tass' okāsaṃ*.

ā sometimes elides a short vowel, and less often a long vowel other than *ā*: *disrā 'panissayaṃ* for *disrā upan°*; *sutrā 'va* for *sutrā eva*.

ā is often elided before a long vowel or a short followed by a conjunct consonant: *tath' eva*=*tathā*; *netv' ekamantikaṃ eva*=*netvā ek°*.

ā + i = ī in *seyyathūdaṃ*=*seyyathā idaṃ* and *saddhūdhā*=*saddhā idhā*.

i is elided before short or long vowels: *gacchām' ahaṃ gacchāmi a°*; *p' ajja*=*pi ajja*; *dasah' upagataṃ*=*dasahi upa°*.

ī is elided in *tuph' assa*=*tuphī assa*.

i + i = ī: in combinations with *iti*: *samantūdha*=*samanti idha*.

i + a = a: *kiñcāpi*=*kiñci api* (more frequently *kiñcid api*).

ī preceded by *t* or *tt* and followed by a vowel becomes *ty*: *jīvanty elaka*; *ty ayaṃ ti ayaṃ*. The examples are from late Pāli works, and are perhaps doubtful.

iti + evaṃ: *ity evaṃ*, but also according to the rules after which *ty* is palatalized *icc evaṃ*, and thus *di = ji*; *api = app*, etc., as pointed out above, § 14, and *itv evaṃ*.

u is elided before a vowel: *saṃet' āyasmā*=*saṃetu ā°*; *sadh' āruso*=*sadhū°*; *tusites' upapajjatha*=*tusitesu upa°*.

u + i = ū: *sadhūti*=*sadhu iti*; *kiṃsūdha*=*kimsu + idha*.

u before a vowel changes into *v*. The examples are doubtful: *ratthv' eva*=*ratthu eva*.

e may be elided before a long vowel: *m' āsi*=*me āsi*; *sīlarant' ettha*=*sīlaranto ettha*.

e sometimes elides a following vowel: *te 'me*=*te ime*; *sace 'jja*=*ajja*.

e + a = ā: *sacāhaṃ*=*sace + ahaṃ*.

e + a = y, the *a* being lengthened: *tyāhaṃ*=*te ahaṃ*. After a double consonant lengthening takes place arbitrarily.

o often elides a following vowel: *so 'haṃ*=*so ahaṃ*; *pattiko 'va*=*°eva*; *kattabbo' posathe*=*k° upo°*.

o is elided before a vowel: *kul' ettha*=*kuto ettha*; *katam' assa*=*katamo assa*.

$o + a = \bar{a}$: *dukkhāyaṃ = dukkho ayaṃ*.

$o + a = r$, the *a* being lengthened : *srāhaṃ = so ahaṃ* ; *khvāhaṃ = kho ahaṃ*. After a double consonant lengthening takes place arbitrarily.

o becomes *v* before a long vowel.

§ 16. EUPHONIC CHANGES.

1) If a word ending in *ā* is followed by *idaṃ*, or one of its oblique cases, *y* is inserted : *na yidaṃ*, *na-y-imassa*.

2) *iva* after words ending in vowels or nasal vowels becomes *viya* sometimes : e.g. *kiṃ viya* like what.

3) *r* is inserted if a vowel is followed by *u* or *ū*.

4) *era* becomes *yera* after words ending in vowels or nasal vowels.

5) *m* is inserted between two vowels : *idha-m āhu = idha āhu* ; *jeyya-m attānaṃ = jeyya att* ; *idha-m-ijjhati*, *giri-m-iva*.

6) *r* is inserted when a word ending in a vowel is followed by a word commencing with a vowel : *dhir atthu* and *vijjir eva*.

7) *d* is inserted in *sammad eva*, *anvad eva*, *satthud anvayo*.

These consonants have been inserted according to false analogy.

8) A few instances occur of the original consonant reappearing which, according to the phonetic rules in Pāli should be omitted.

manasād aṇṇavimuttānaṃ = manasā° ; *yasmād apeti* (and so in Sanskrit) ; *tasmād eva = tasmā* ; *kenaciḍ eva* ; *ahud eva* (Skr. abhūd eva) ; *putthag eva* (Skr. pṛthag eva) ; *pagera* (Skr. prāgeva) ; *tunhīm āsīnaṃ* (Skr. tūshṇīm) ; *vuttir esā* (Skr. vṛttir eshā) ; *sabbhir eva* (Skr. sadbhīr eva) ; *paṭhavi dhātur eva = dhātu eva* (Skr. dhātur eva) ; *punar eva = puna eva* (Skr. punar eva) ; *bhattur atthe = bhattu atthe* (Skr. bhartur arthe) ; *chal eva* (Skr. śaḍ eva).

9) The NIGGAHĪTA stands sometimes for an original final consonant. This can be replaced by an original consonant before vowels : *sakiṃ* stands for Skr. sakṛt, and before *eva* it becomes *sakid eva*, in accordance with Sanskrit.

10) The same is the case with *taṃ yaṃ etaṃ*, which stand

for *tad yad etad* respectively, and appear in this shape before vowels : *tad eva* ; *etad avoca*.

11) Owing to false analogy, wrong consonants sometimes appear by the side of the right : *punam eva* for *punar*, *aññad atthu* for *aññam*, *bahud eva* for *bahur*.

12) Original double consonants which are assimilated are sometimes after vowels doubled.

13) In verse the NIGGAHĪTA is elided before a consonant : *no ce muñceyya candimam* for *muñceyyam* ; *maccāna jīvitaṃ* for *maccānam* ; *etaṃ buddhāna sāsanaṃ* for *buddhānam sās*°.

14) Sometimes the nasal vowel is entirely elided : *im' etaṃ* = *imaṃ etaṃ* ; *nipajj' ahaṃ* = *nipajjimaṃ ahaṃ*.

aṃ + a = ā : *ekaṃ idāhaṃ samayaṃ* ; *ekaṃ idaṃ ahaṃ* ; *evāyaṃ* = *evaṃ ayaṃ*.

15) If a word ends in NIGGAHĪTA and a consonant follows, it may be changed to the nasal of that class to which the consonant belongs : *m + k = ñk*, *m + c = ñc*, *m + t = ñt*, *m + p = mp*.

16) A word ending in the NIGGAHĪTA, followed by a word beginning with *y*, becomes *ññ* : *taṃ yeva* = *taññeva* ; *ānantari-kaññam*.

17) The NIGGAHĪTA before *h* optionally becomes *ñ* : *evañhi*.

§ 17. DECLENSION.

1) We have drawn attention in the chapter on Phonetics to the fact that Pāli only allows vowels and nasalized vowels at the end of a word. Through this law the shape of a word is considerably altered. Roughly speaking, vowels are either substituted at the end of a word, or those consonants which would impede the action of this law are dropped. A consequence of this process is, that, although the essential features of the various Sanskrit declensions are preserved, no declension has kept within its proper range.

2) The nominative case as a prototype case has influenced the other cases, and since stems *e.g.* ending in *as* or *a* alike

form the nominative case in *o*, the *as* and *a* declension follow respectively the analogy of the *as* or *o* declension.

3) Besides this the influence of the declension of the pronouns on the declension of nouns has to be noticed, and *vice versa*.

4) PĀLI distinguishes three genders: masculine, feminine and neuter, two numbers singular and plural, and, including the vocative, eight cases. In the declension of neuter nouns and of pronouns some traces of an old dual are to be found, which will be noticed hereafter; but practically speaking the dual is extinct.

5) The Pāli grammarians recognize six case relations, which by their name indicate the functions of the cases. The nominative and vocative cases are of course omitted in this enumeration.

6) The nominative case is simply called the first case (*paṭhamā*). It simply expresses the subject. It is sometimes used instead of the vocative, which latter is called the *ālaṇaṇaṃ* 'the addressing case.'

7) The names given respectively to the other cases to show their relation (*kāraṇaṃ*) are:

<i>kammaṇ</i>	accusative.
<i>kaṇaṇaṇ</i>	instrumental.
<i>sampadāṇaṇ</i>	dative.
<i>apādāṇaṇ</i>	ablative.
<i>sāmī</i>	genitive.
<i>okāso</i> or <i>ādhāro</i>	locative.

Other terms are: for the accusative *upayogo*, for the ablative *nissakko*, and for the locative *bhummo*.

USES OF THE CASES.

I) THE RELATION OF THE ACCUSATIVE (*kammaṇ*). The accusative is used as the case of the direct object of a transitive verb. The transitive verbs have a somewhat wider range in all the Indian languages than in the related ones, and so we find an accusative as the goal of motion

with verbs of 'going,' 'bringing,' 'sending,' etc. *Vihāraṃ gantrā* 'having gone to the monastery.'

Verbs of speaking may follow the same rule. *Taṃ rājā idaṃ abruvī* 'the king said this to him.'

The accusative is further used to denote space traversed and duration of time. *Paññāsa yojanāni gacchati* 'he marches fifty yojanas.'

It is used with verbs signifying to have recourse, to appear, to ask. *Buddhaṃ saraṇaṃ gacchāmi* 'I take my refuge in the Buddha.'

Causative verbs have a double accusative. *Upāsakaṃ maṃ bharaṃ Gotamo dhāretu* 'let the lord Gotama receive me as a disciple.'

The accusative is used with the following prepositions :

paṭi : *Saṅgamaṃ paṭi piḥā* 'longing for union.'

pari : *rukkhaṃ pari* 'in the direction of the tree.'

anu : *anu Sāriputtaṃ paññāvā bhikkhu* 'a priest inferior to S. in learning.'

anto, antara : *antara vithiṃ olokayamāno* 'looking down into the street.'

abhi abhito : *abhito gāmaṃ* 'round the village.'

tiro : *tiro bhāvaṃ gacchati* 'he goes out of sight.'

II) THE RELATION OF THE INSTRUMENTAL (*karaṇaṃ*).

The instrumental denotes adjacency, accompaniment, association, and of course, instrumentality. All the uses of this case may be derived from its original meaning. We notice particularly the use made of the instrumental to denote 1) equality, likeness, accordance, default :

Rāgena samo aggi nāma natthi 'there is no fire like lust.'

akkhinā kāṇo 'blind of one eye.'

2) the space traversed and duration of time :

nabhasā gacchati 'he goes through air.'

3) the construction of a passive verb or participle :

evaṃ me sutam 'thus it was heard by me.'

4) the prepositions *saha saddhiṃ vinā*, though generally used with the instrumental, are also found with other cases :

Saha gabbhena jīvitakkhayaṃ pāpuṇissāmi 'I shall perish together with my unborn child'; *Mahatā bhikkhu-saṅghena*

saddhiṃ 'with a great company of priests'; *vinā dosena* 'without any fault.'

III) THE RELATION OF THE DATIVE (*sampadānam*) [effecting case]. The case of the indirect object. It is used to denote objects 'to, towards, for, at, against,' which, anything is done or intended.

It is used, therefore, with words signifying

1) give, share out, and assign: *Maggaṃ dehi raṃṇo* 'make room for the king.'

2) Show, announce, declare: *tassa abruvi* 'said to him'; *tuyhaṃ arikaromi* 'I will explain thee.'

3) Give attention, have a regard or feeling, inclination, obeisance: *Bharato bhaddaṃ hotu* 'may good happen to the lord.'

4) In an infinitive sense: *lokānukampāya* 'out of pity to the world.'

IV) THE ABLATIVE RELATION (*apādānam*). The 'from' case. It is used to denote removal, distinction, separation, issue, deprivation, restraint: *mātito suddho* 'pure on the mother's side'; *arijā paccayā saṅkhārā*.

As special applications, we notice

1) the ablative after words expressing fear in interchange with the genitive: *Sabbe bhāyanti maccuno* or *maccunā* 'all fear death.'

2) the ablative of distinction: *yato paṇitataro vā vasiṭṭhataro vā natthi* 'than whom there is none better or more accomplished.' Also in interchange with the genitive and instrumental.

The ablative is used with the prepositions and adverbs implying the notion of distance, removal, such as *ārā* 'far off'; *purā* 'formerly,' which are ablatives according to their formation: *ārā so āsavakkhayā* 'he is far from the extinction of passion'; *tassa āgamanā purā* 'before his arriving.'

V) THE GENITIVE RELATION [*sāmi*]. The case relation is an adjectival one, out of which all other uses arise.

It is to a great extent interchangeable with IV) the LOCATIVE [*okāso*], the 'in' case.

Thus we find a locative and genitive absolutely employed:

rudato dārakassa or *rudantasmiṃ dārake* 'whilst the child was crying'; *Evaṃ vutte* 'having said thus.'

In connection with verbs and substantives denoting either possession or dominion, either the genitive or locative is used.

The locative is used interchangeably with the accusative, instrumental, dative, and ablative.

Among prepositional uses of the locative we notice *upa* and *adhi* having respectively the sense of inferior and superior to. *Upa khāriyaṇ doṇo* 'a droṇa is inferior to a khārī'; *adhi deresu Buddho* 'Buddha is superior to the gods.'

In interchange with the instrumental, the locative is used with adjectives of the sense of satisfied, eager, zealous.

I. DECLENSION OF NOUNS.

We shall now give the paradigms for the different declensions, of which we make two divisions.

I. Stems in vowels.

II. Stems in consonants.

We shall mark those forms which belong to the pronominal declension with †, those which are taken from another declension with *, obsolete forms with ‡.

STEMS IN VOWELS.

MASCULINE AND NEUTERS IN *a*.

Dhamma.

	SINGULAR.	PLURAL.
Nom.	<i>dhammo</i>	<i>dhammā</i> † <i>dhammase</i>
Voc.	<i>dhamma dhammā</i>	<i>dhammā</i>
Acc.	<i>dhammaṇ</i>	<i>dhamme</i>
Instr.	<i>dhammena-rinaya</i>	<i>dhammebhi dhammehi</i>
Dat.	<i>dhammāya</i> * <i>dhammassa</i>	<i>dhammānaṇ</i>
Abl.	<i>dhammā</i> † <i>dhammasmā</i> ‡ <i>dhammamhā</i>	<i>dhammebhi dhammehi</i>
Gen.	<i>dhammassa</i>	<i>dhammānaṇ</i>
Loc.	<i>dhamme</i> † <i>dhammasmiṇ</i> ‡ <i>dhammamhi</i>	<i>dhammesu</i>

NEUTERS in *a*.*Citta*.

SINGULAR.		PLURAL.	
Nom.	} <i>cittaṃ</i>	<i>cittāni</i>	‡ <i>cittā</i> * <i>citte</i>
Voc.		<i>cittāni</i>	
Acc.		<i>cittāni</i>	‡ <i>citte</i>
Instr.	<i>cittena</i>	<i>cittebhi</i>	<i>cittehi</i>
Dat.	<i>cittāya</i> <i>cittassa</i>	<i>cittānaṃ</i>	
Abl.	<i>cittā</i> † <i>cittasmā</i> † <i>cittamhā</i>	<i>cittebhi</i>	<i>cittehi</i>
Gen.	<i>cittassa</i>	<i>cittānaṃ</i>	
Loc.	<i>citte</i> † <i>cittasmiṃ</i> <i>cittamhi</i>	<i>cittesu</i>	

The forms of this declension correspond more to those of Vedic Sanskrit than those of classical Sanskrit.

Cp. instr. sing. *yajñā*; pl. nom. *devāsas*; pl. nom. neut. *yugā*; pl. instr. *devēbhis*. Is the form *citte* an old dual neuter?

FEMININE STEMS IN *ā*.*Kaññā*.

SINGULAR.		PLURAL.	
Nom.	<i>kaññā</i>	<i>kaññā</i>	* <i>kaññāyo</i>
Voc.	<i>kaññe</i>	<i>kaññā</i>	* <i>kaññāyo</i>
Acc.	<i>kaññāṃ</i>	<i>kaññā</i>	* <i>kaññāyo</i>
Instr.	<i>kaññāya</i>	<i>kaññābhi</i>	<i>kaññāhi</i>
Dat.	<i>kaññāya</i>	<i>kaññānaṃ</i>	
Abl.	<i>kaññāya</i>	<i>kaññābhi</i>	<i>kaññāhi</i>
Gen.	<i>kaññāya</i>	<i>kaññānaṃ</i>	
Loc.	<i>kaññāyaṃ</i> * <i>kaññāya</i>	<i>kaññāsu</i>	

The voc. sing. of *ammā* 'mother' is given as *amma* and *ammā*.

MASCULINES IN *i*.*Aggi*.

SINGULAR.		PLURAL.	
Nom.	<i>aggi</i>	<i>aggayo</i>	<i>aggiyo</i> * <i>aggī</i>
Voc.	<i>aggi</i>	<i>aggayo</i>	<i>aggiyo</i> <i>aggī</i>
Acc.	<i>aggiṃ</i>	<i>aggi</i>	* <i>aggayo</i> * <i>aggiyo</i>
Instr.	<i>aggiṇā</i>	<i>aggiḃhi</i>	<i>aggihi</i>
Dat.	* <i>aggino</i> * <i>aggiṣsa</i>	<i>aggiṇaṃ</i>	

	SINGULAR.	PLURAL.
Abl.	* <i>agginā</i> † <i>aggimhā</i> † <i>aggismā</i>	<i>aggibhi</i> <i>aggīhi</i>
Gen.	* <i>aggino</i> * <i>aggissa</i>	<i>aggīnaṃ</i>
Loc.	<i>aggini</i> † <i>aggimhi</i> † <i>aggismim</i>	<i>aggīsu</i>

The voc. sing. of *isi* 'a sage' occurs as *ise*, corresponding to Sanskrit *ṛshe*.

From *muni* 'a recluse' the loc. sing. occurs as *mune*.

Of *ādi* 'starting-point' the following locative sing. forms occur :

ādo, *ādu* corresponding both to Skr. *adau*, * *ādīm* † *ādīmhi* † *ādismim*.

The neuters in *i* follow the declension of those in *in*. As paradigm *aṭṭhi* 'a bone' will be given.

FEMININES IN *ī*.

Ratti.

	SINGULAR.	PLURAL.
Nom.	<i>ratti</i>	<i>rattīyo</i> * <i>ratti</i>
Voc.	<i>ratti</i>	<i>rattīyo</i> * <i>ratti</i>
Acc.	<i>rattim</i>	<i>rattī</i> * <i>rattīyo</i>
Instr.	<i>rattiyā</i>	<i>rattibhi</i>
Dat.	<i>rattiyā</i>	<i>rattīnaṃ</i>
Abl.	<i>rattiyā</i>	<i>rattibhi</i> <i>rattīhi</i>
Gen.	<i>rattiyā</i>	<i>rattīnaṃ</i>
Loc.	<i>rattīyaṃ</i> * <i>rattiyā</i>	‡ <i>ratto</i> <i>rattīsu</i>

Instead of the forms of the instr. sing: in *iyā*, *yā* occurs, corresponding to Sanskrit. This unites with the preceding consonant, and palatalizes the same arbitrarily :

matyā santyā for *matiyā santiyā*

jaccā najjā for *jātiya nadiyā*

A palatalization occurs in conjunction with other forms.

The paradigm of *nadī* 'river' will show the declension.

	SINGULAR.	PLURAL.
Nom.	<i>nadī</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadī</i>
Voc.	<i>nadī</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadī</i>
Acc.	<i>nadim</i>	<i>nadī</i> * <i>nadiyo</i> † <i>najje</i>
Instr.	<i>nadiyā</i> <i>nadyā</i> <i>najjā</i>	<i>nadibhi</i> <i>nadīhi</i> * <i>najjo</i>

	SINGULAR.			PLURAL.
Dat.	<i>nadiyā</i>	<i>nadyā</i>	<i>najjā</i>	<i>nadīnaṃ</i>
Abl.	„	„	„	<i>nadībhi</i> <i>nadīhi</i>
Gen.	„	„	„	<i>nadīnaṃ</i>
Loc.	<i>nadiyaṃ</i>	<i>nadiyā</i>	<i>najjaṃ</i>	<i>nadīsu</i>

The loc. sing. of *Bārāṇasī* is given as *Bārāṇasiṃ*.

itthī, *thī* ‘a woman,’ corresponding to Skr. *strī*, shows the following forms :

	SINGULAR.		PLURAL.	
Nom.	<i>itthī</i>	<i>thī</i>	<i>itthīyo</i>	<i>thīyo</i> * <i>itthī</i>
Voc.	<i>itthī</i>	<i>thī</i>	<i>itthīyo</i>	<i>thīyo</i> * <i>itthī</i>
Acc.	<i>itthiṃ</i>	<i>itthiyaṃ</i>	<i>itthī</i>	* <i>itthīyo</i>
Instr.	<i>itthiyā</i>	<i>thiyaṃ</i>	<i>itthībhi</i>	<i>itthīhi</i>
Dat.	<i>itthiyā</i>	<i>thiyaṃ</i>	<i>itthīnaṃ</i>	<i>thīnaṃ</i>
Abl.	<i>itthiyā</i>	<i>thiyaṃ</i>	<i>itthībhi</i>	<i>itthīhi</i>
Gen.	<i>itthiyā</i>	<i>thiyaṃ</i>	<i>itthīnaṃ</i>	<i>thīnaṃ</i>
Loc.	<i>itthiyaṃ</i>	<i>itthiyā</i>	<i>itthīsu</i>	<i>thīsu</i>

DECLENSION IN *u*.

Bhikkhu.

	SINGULAR.		PLURAL.	
Nom.	<i>bhikkhu</i>		<i>bhikkharo</i>	* <i>bhikkhū</i>
Voc.	<i>bhikkhu</i>		<i>bhikkharo</i>	<i>bhikkhave</i> * <i>bhikkhū</i>
Acc.	<i>bhikkhuṃ</i>		<i>bhikkhū</i>	* <i>bhikkharo</i>
Instr.	<i>bhikkhunā</i>		<i>bhikkhūhi</i>	<i>bhikkhūbhi</i>
Dat.	* <i>bhikkhuno</i>	* <i>bhikkhussa</i>	<i>bhikkhūnaṃ</i>	
Abl.	<i>bhikkhuno</i>	† <i>bhikkhusmā</i> † <i>bhikkhumhā</i>	<i>bhikkhūbhi</i>	<i>bhikkhūhi</i>
Gen.	<i>bhikkhuno</i>	* <i>bhikkhussa</i>	<i>bhikkhūnaṃ</i>	
Loc.	† <i>bhikkhusmiṃ</i>	† <i>bhikkhumhi</i>	<i>bhikkhūsu</i>	<i>bhikkhusu</i>

We have in adverbial use the gen. sing. *heto* and *hetu* from *hetu*.

The influence of other declensions we find in such forms as nom. plur. of *jantu* and *hetu* : *jantuyo* *jantuno*, *hetuyo* *hetuno*.

Masculines in *ū* agree with those in *u*, showing the long *ū* in the *nom. voc. acc. plur.* In those forms we have also formations according to other declensions, *e.g.* :

sabbāññū : *sabbāññuno*

abhibhū : *abhibhuro* *abhibhuno*

NEUTERS in *u* form their nom. acc. plur. either in *ū* or *uni*. The form of the acc. sing. in *ṇ* is also used for the nominative.

FEMININES IN *ū*.*Jambu*.

SINGULAR.	PLURAL.
Nom. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Voc. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Acc. <i>jambun</i>	<i>jambū</i> * <i>jambūyo</i>
Instr. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Dat. <i>jambuyā</i>	<i>jambūnaṃ</i>
Abl. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Gen. <i>jambuyā</i>	<i>jambūnaṃ</i>
Loc. <i>jambūyaṃ jambuyā</i>	<i>jambūsu</i>

The loc. of *bhū* is *bhūri* adverbially used.

Of crude forms ending in Sanskrit in diphthongs we find only *go* 'a cow.'

SINGULAR.	PLURAL.
Nom. <i>go</i>	<i>gāro</i>
Voc. <i>go</i>	<i>gāro</i>
Acc. <i>gaṃ</i> * <i>garaṃ</i> * <i>garuṃ</i> * <i>gāraṃ</i>	* <i>gāro</i>
Instr. ‡ <i>garā</i> * <i>gārena</i>	<i>gobhi</i> <i>gohi</i>
Dat. <i>gāraṣa</i>	<i>garaṃ</i> * <i>gunnaṃ</i> * <i>gonam</i>
Abl. <i>gārā</i> † <i>gāraṣmā</i> † <i>gāraṃha</i>	<i>gobhi</i> <i>gohi</i>
Gen. * <i>gāraṣa</i>	<i>garaṃ</i> * <i>gunnaṃ</i> * <i>gonam</i>
Loc. <i>gāre</i> † <i>gāraṃhi</i> † <i>gāraṣmiṇ</i>	<i>gosu</i> * <i>gāresu</i>

The influence of the acc. sing. has effected a transition of the diphthongal conjugation in other declensions, *e.g.* acc. sing. Skr. *rāyam* from *rai*, Pāli *rāyo* 'wealth'; acc. sing. Skr. *nāvam* from *nau*, Pāli *nārā* 'a ship.'

II. STEMS IN CONSONANTS.

STEMS IN *ar*, SKR. *ṛ*.*Satthā* 'teacher.'

SINGULAR.	PLURAL.
Nom. <i>satthā</i>	<i>satthāro</i>
Voc. <i>satthā</i> <i>sattha</i>	<i>satthāro</i>

	SINGULAR.	PLURAL.
Acc.	<i>satthāraṃ</i>	<i>satthāre</i> * <i>satthāro</i>
Instr.	<i>sattharā</i> * <i>satthunā</i> * <i>satthārā</i>	<i>satthārebhi</i> <i>satthārehi</i>
Dat.	<i>satthu</i> * <i>satthussa</i> * <i>satthuno</i>	<i>satthanaṃ</i> * <i>satthānaṃ</i> * <i>satthārānaṃ</i>
Abl.	<i>sattharā</i> <i>satthārā</i>	<i>sattharebhi</i> * <i>satthārebhi</i>
Gen.	<i>satthu</i> <i>satthussa</i>	<i>satthanaṃ</i> * <i>satthārānaṃ</i> * <i>satthānaṃ</i>
Loc.	<i>satthari</i>	<i>sattharesu</i> * <i>satthāresu</i>

With the declension of *satthā*, that of *pitā* nearly agrees.

	SINGULAR.	PLURAL.
Nom.	<i>pitā</i>	<i>pitaro</i>
Voc.	<i>pitā</i> <i>pita</i>	<i>pitaro</i>
Acc.	<i>pitaraṃ</i>	<i>pitare</i> * <i>pitaro</i>
Instr.	<i>pitārā</i> * <i>pitunā</i>	<i>pitubhi</i> * <i>pitūhi</i> <i>pitarebhi</i>
Dat.	<i>pitū</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunnaṃ</i> <i>pitūnaṃ</i> <i>pitānaṃ</i> * <i>pitārānaṃ</i>
Abl.	<i>pitū</i> * <i>pitārā</i>	<i>pitubhi</i> * <i>pitūhi</i> * <i>pitarebhi</i> * <i>pitarehi</i>
Gen.	<i>pitū</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunnaṃ</i> <i>pitūnaṃ</i> <i>pitānaṃ</i> * <i>pitārānaṃ</i>
Loc.	<i>pitari</i>	<i>pitusu</i> * <i>pitūsu</i> * <i>pitaresu</i>

Mātā ‘mother.’

	SINGULAR.	PLURAL.
Nom.	<i>mātā</i>	<i>mātaro</i>
Voc.	<i>māta</i> * <i>mātā</i>	<i>mātaro</i>
Acc.	<i>mātaraṃ</i>	<i>mātare</i> * <i>mātaro</i>
Instr.	<i>mātārā</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātubhi</i> * <i>matūbhi</i> * <i>mātarebhi</i>
Dat.	<i>mātu</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātūnaṃ</i> * <i>mātunnaṃ</i> <i>mātānaṃ</i> * <i>mātārānaṃ</i>
Abl.	<i>mātārā</i> * <i>mātuyā</i> * <i>matyā</i>	<i>mātubhi</i> * <i>mātūbhi</i> * <i>mātarebhi</i>
Gen.	<i>mātu</i> * <i>mātuyā</i> * <i>matyā</i>	<i>mātūnaṃ</i> * <i>mātunnaṃ</i> <i>mātānaṃ</i> * <i>mātārānaṃ</i>
Loc.	<i>mātari</i> * <i>mātuyaṃ</i> <i>māt- yaṃ</i> * <i>mātuyā</i> * <i>mātyā</i>	<i>mātusu</i> * <i>mātūsu</i> * <i>mātāresu</i>

As an appendix to the declension in *ar*, it will perhaps be best to give the declension of *sakhā* ‘a friend.’

The word corresponds to the Skr. *sákhi*, which shows an irregular declension. The same irregularities we find also in Pāli, and besides this we find the influence of other declensions. The forms are not marked.

SINGULAR.

Nom.	<i>sakhā</i>
Voc.	<i>sakhe sakhi sakhī sakhā sakha</i>
Acc.	<i>sakhāraṇ sakhāyaṇ sakhānaṇ sakhaṇ</i>
Instr.	<i>sakhinā</i>
Dat.	<i>sakhissa sakhino</i>
Abl.	<i>sakhinā</i>
Gen.	<i>sakhissa sakhino</i>
Loc.	<i>sakhe</i>

PLURAL.

Nom.	<i>sakhāyo sakhino sakhāno</i>
Voc.	<i>sakhāyo sakhino sakhāno</i>
Acc.	<i>sakhī sakhino sakhāyo sakhāno</i>
Instr.	<i>sakharehi sakhārebhi sakhehi</i>
Dat.	<i>sakhīnaṇ sakhārānaṇ</i>
Abl.	<i>sakharehi sakhārebhi sakhehi</i>
Gen.	<i>sakharānaṇ sakhārānaṇ sakhīnaṇ</i>
Loc.	<i>sakkhāresu sakkhesu</i>

II. STEMS IN NASALS.

1) in *an*.

Attan 'self.'

SINGULAR.

PLURAL.

Nom.	<i>attā</i>			<i>attāno</i>	
Voc.	<i>atta</i>	<i>*attā</i>		<i>attāno</i>	
Acc.	<i>attānaṇ</i>	<i>*attanaṇ</i>	<i>*attaṇ</i>	<i>attano</i>	<i>*attāno</i>
Instr.	<i>attanā</i>	<i>*attena</i>		<i>*attanebhi</i>	<i>*attebhi</i>
Dat.	<i>attano</i>			<i>attanaṇ</i>	<i>*attānaṇ</i>
Abl.	<i>attanā</i>	† <i>attasmā</i>		<i>*attanebhi</i>	<i>*attebhi</i>
Gen.	<i>attano</i>			<i>attanaṇ</i>	<i>*attanaṇ</i>
Loc.	<i>attani</i>	† <i>attasmīṇ</i>	<i>attamhi</i>	<i>attanesu</i>	

The form *ātumā* is of comparatively rare occurrence. We find :

Acc. sing. *ātumānaṃ*

Nom. acc. plur. *ātumāno*

Gen. and dat. plur. *ātumānaṃ*.

Brahman.

	SINGULAR.		PLURAL.	
Nom.	<i>brahmā</i>		<i>brahmāno</i>	
Voc.	<i>brahme</i>		<i>brahmāno</i>	
Acc.	<i>brahmānaṃ</i>	* <i>brahmanaṃ</i>	<i>brahmāno</i>	* <i>brahmāno</i>
Instr.	<i>brahmunā</i>	<i>brahmaṇā</i>	* <i>brahmebhi</i>	
Dat.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunāṃ</i>	* <i>brahmānaṃ</i>
Abl.	<i>brahmunā</i>	<i>brahmanā</i>	<i>brahmebhi</i>	
	† <i>brahmasmā</i>			
Gen.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunāṃ</i>	* <i>brahmānaṃ</i>
Loc.	<i>brahmuni</i>	<i>brahmani</i>	* <i>brahmesu</i>	
	† <i>brahmasmiṃ</i>			

Rājan 'king.'

	SINGULAR.			PLURAL.		
Nom.	<i>rājā</i>			<i>rājāno</i>		
Voc.	<i>rāja</i>	* <i>rājā</i>		<i>rājāno</i>		
Acc.	<i>rājānaṃ</i>	* <i>rājaṃ</i>		<i>rājano</i>	* <i>rājāno</i>	
Instr.	<i>raññā</i>	<i>rājina</i>	* <i>rājena</i>	<i>rājubhi</i>	* <i>rājūbhi</i>	* <i>rājebhi</i>
Dat.	<i>rañño</i>	<i>rājino</i>	* <i>rājassa</i>	<i>raññaṃ</i>	<i>rājunaṃ</i>	* <i>rājānaṃ</i>
Abl.	<i>raññā</i>	† <i>rājānaha</i>		<i>rājubhi</i>	* <i>rājūbhi</i>	* <i>rājebhi</i>
Gen.	<i>rañño</i>	<i>rājino</i>	<i>rājassa</i>	<i>raññaṃ</i>	<i>rājunaṃ</i>	* <i>rājānaṃ</i>
Loc.	<i>rājini</i>	<i>rañni</i>	* <i>raññe</i>	<i>rājusu</i>	* <i>rājūsu</i>	* <i>rājesu</i>

Yuran 'young.'

	SINGULAR.				
Nom.	<i>yurā</i>				
Voc.	<i>yura</i>	<i>yurā</i>	* <i>yurāna</i>		* <i>yurānā</i>
Acc.	<i>yurānaṃ</i>	* <i>yuraṃ</i>			
Instr.	‡ <i>yūnā</i>	* <i>yurānā</i>	* <i>yurēna</i>		* <i>yuranēna</i>
Dat.	‡ <i>yūno</i>	* <i>yurānassa</i>	* <i>yurassa</i>		
Abl.	‡ <i>yūno</i>	* <i>yurānā</i>	† <i>yuranasma</i>		
Gen.	‡ <i>yūno</i>	* <i>yurassa</i>	* <i>yurānassa</i>		
Loc.	<i>yure</i>	<i>yuri</i>	† <i>yuramhi</i>		† <i>yurasmim</i>
	<i>yurāne</i>	† <i>yuranasmim</i>			

PLURAL.

Nom.	<i>yurāno</i>	* <i>yurānā</i>	
Voc.	<i>yurānā</i>		
Acc.	<i>yure</i>	* <i>yurāne</i>	* <i>yurānā</i>
Instr.	<i>yurānehi</i>	<i>yurehi</i>	
Dat.	<i>yurānānaṃ</i>	<i>yurānaṃ</i>	
Abl.	<i>yurānehi</i>	<i>yurehi</i>	
Gen.	<i>yurānānaṃ</i>	<i>yurānaṃ</i>	
Loc.	<i>yurānesu</i>	<i>yurāsu</i>	<i>yuresu</i>

Sā 'dog.'

SINGULAR.

Nom. *sā*Voc. *sā*Acc. *sānaṃ* **saṃ*Instr. *sunā* *sanā* **senā*Dat. **sāya* **sassa*Abl. *sā* †*sasmā* †*samhā*Gen. **sassa*Loc. *se* †*sasmin* †*samhi*

PLURAL.

sāno **sā**sāno* *sā**sano* **sāno* **sā* **se**sābhi**sānaṃ**sābhi**sānaṃ**sāsu*

Besides this, the following forms occur, and are declined as if belonging to the first declension :

soṇo sūṇo srāṇo and *surāno*. The fem. is *soṇī*.

Pumā [*puman*].

SINGULAR.

Nom. *pumā*Voc. *pumaṃ* *pumā*Acc. *pumānaṃ* **pumaṃ*Instr. *pumunā* **pumānā* **pumenā*Dat. *pumuno* **pumassa*Abl. *pumunā*Gen. *pumuno* **pumassa*Loc. *pumane* **pume*

PLURAL.

*pumāno**pumāno**pumune* *pumāno**pumānehi**pumānaṃ**pumānehi**pumānaṃ**pumāsu* *pumesu*

These paradigms have been given to show the way in which the *an* stems are treated. We find several instances where, according to what was said in the introduction, a

word has only preserved a few traces of its belonging to this class.

Besides the regular forms of the *a* declension of *kammaṇ*, we find the instr. sing. *kammunā kammanā*, the gen. sing. *kammuno*, and the loc. *kammani*.

In several instances forms of the *an* declension are in adverbial use only.

2) DECLENSION OF STEMS IN *mant vant*.

	SINGULAR MASC.		SINGULAR NEUT.	
Nom.	<i>guṇarā</i>	* <i>guṇaranto</i>	<i>guṇaraṇ</i>	
Voc.	<i>guṇaraṇ</i>	* <i>guṇarā</i> * <i>guṇara</i>		
Acc.	<i>guṇarantaṇ</i>	* <i>guṇaraṇ</i>	<i>guṇaraṇ</i>	
Instr.	<i>guṇaratū</i>	* <i>guṇarantena</i>		
Dat.	<i>guṇarato</i>	* <i>guṇarantassa</i>	<i>guṇarassa</i>	
Abl.	<i>guṇaratū</i>			
Gen.	<i>guṇarato</i>	* <i>guṇarantassa</i>	<i>guṇarassa</i>	
Loc.	<i>guṇarati</i>	* <i>guṇarante</i>	† <i>guṇarantasmiṇ</i>	† <i>guṇarantamhi</i>
PLURAL.				
Nom.	}	<i>guṇaranto</i> * <i>guṇarantā</i>	<i>guṇaranti</i> <i>guṇarantāni</i>	
Voc.				
Acc.	* <i>guṇarante</i>		<i>guṇaranti</i> <i>guṇarantāni</i>	
Instr.	<i>guṇarantebhi</i>	* <i>guṇarantehi</i>		
Dat.	<i>guṇarataṇ</i>	* <i>guṇarantānaṇ</i>		
Abl.	* <i>guṇarantebhi</i>			
Gen.	<i>guṇarataṇ</i>	* <i>guṇarantānaṇ</i>		
Loc.	<i>guṇarantesu</i>			

The corresponding feminine is made by adding *ī* to either the strong or weak form : *guṇaranti* or *guṇarati*. It is then declined like a form *ī*.

The participles in *ant* are declined like those in *mant*, with the exception of the nom. sing. case, which is *gacchaṇ* or **gacchanto*. Compare further :

Nom. sing.	<i>arahā</i> and <i>arahaṇ</i>	‘venerable.’
„	<i>mahā</i> <i>mahaṇ</i>	* <i>mahanto</i> ‘great.’

Santo P.P. to *atthi* 'to be.'

shows the following forms :

	SINGULAR.		PLURAL.
Nom.	<i>santo</i>		<i>santo</i>
Acc.	<i>santaṃ</i>		<i>sante</i>
Instr.	<i>satā</i>	* <i>santena</i>	Instr. and Abl. <i>sabbhi</i> * <i>santehi</i>
Gen. and Dat.	<i>sato</i>	<i>santassa</i>	<i>sataṃ</i>
Loc.	<i>sati</i>		

Bharaṃ.

	SINGULAR.	
Voc.	<i>bho</i>	<i>bhonta</i>
Acc.	<i>bharantaṃ</i>	<i>bhotāṃ</i>
Instr.	<i>bharatā</i>	<i>bhotā</i> <i>bharantena</i>
Gen. and Dat.	<i>bharato</i>	<i>bhoto</i> <i>bharantassa</i>
Abl.	<i>bharatā</i>	<i>bhotā</i>
	PLURAL.	
Nom.	<i>bharanto</i>	<i>bhonto</i> <i>bharantā</i>
Voc.	<i>bharanto</i>	<i>bhonto</i> <i>bhante</i>
Acc.	<i>bharante</i>	<i>bhonte</i>

The fem. appears under the forms of :

bharatī *bharantī* *bhotī* Fem. nom. plur. *bhotiyo*

3) STEMS IN *in*.

In this declension several stems have been combined in one system.

	SINGULAR.		PLURAL.
Nom.	<i>daṇḍī</i>		<i>daṇḍino</i> * <i>daṇḍī</i>
Voc.	<i>daṇḍī</i>		<i>daṇḍino</i> * <i>daṇḍī</i>
Acc.	<i>daṇḍinaṃ</i> <i>daṇḍiṃ</i>		* <i>daṇḍino</i> <i>daṇḍī</i>
Instr.	<i>daṇḍinā</i> * <i>daṇḍinā</i>		<i>daṇḍibhi</i> * <i>daṇḍibhi</i>
Dat.	<i>daṇḍino</i> * <i>daṇḍino</i> * <i>daṇḍissa</i>	<i>daṇḍinaṃ</i>	* <i>daṇḍinaṃ</i>
Abl.	<i>daṇḍinā</i> † <i>daṇḍismā</i> † <i>daṇḍimkā</i>	<i>daṇḍibhi</i>	* <i>daṇḍihī</i>
Gen.	<i>daṇḍino</i> * <i>daṇḍino</i> * <i>daṇḍissa</i>	<i>daṇḍinaṃ</i>	* <i>daṇḍinaṃ</i>
Loc.	<i>daṇḍini</i> * <i>daṇḍini</i> † <i>daṇḍinhi</i>	<i>daṇḍisu</i>	* <i>daṇḍisu</i>

The short vowel in the oblique cases of the plural appears

optionally in verses; the forms with long vowels are the more frequent.

Notice nom. plur. *dīpiyo*, from *dīpī* 'a panther.'

The word *atthi* 'a bone,' corresponding to Skr. *asthan* and *asthi*, shows the following forms :

	SINGULAR.			PLURAL.	
Nom.	<i>atthi</i>	* <i>atthim</i>		<i>atthini</i>	<i>atthi</i>
Voc.	<i>atthi</i>	* <i>atthim</i>		<i>atthini</i>	<i>atthi</i>
Acc.	<i>atthi</i>	* <i>atthim</i>		<i>atthini</i>	<i>atthi</i>
Instr.	<i>atthinā</i>			<i>atthibhi</i>	<i>atthihi</i>
Dat.	* <i>atthino</i>	* <i>atthissa</i>		<i>atthinaṃ</i>	
Abl.	<i>atthinā</i>	† <i>atthinhā</i>	† <i>atthismā</i>	<i>atthibhi</i>	<i>atthihi</i>
Gen.	* <i>atthino</i>	* <i>atthisso</i>		<i>atthinaṃ</i>	
Loc.	<i>atthini</i>	† <i>atthimhi</i>	<i>atthissime</i>	<i>atthisu</i>	

NEUTERS IN *as* AND *us*.

Mano (*manas*).

	SINGULAR.		
Nom.	<i>mano</i>	* <i>manam</i>	
Voc.	<i>mano</i>	* <i>manam</i>	
Acc.	<i>mano</i>	* <i>manasaṃ</i>	* <i>manam</i>
Instr.	<i>manasā</i>	* <i>manena</i>	
Dat.	<i>manaso</i>	* <i>manassa</i>	
Abl.	<i>manasā</i>	* <i>manā</i>	† <i>manamhā</i>
Gen.	<i>manaso</i>	* <i>manassa</i>	
Loc.	<i>manasi</i>	* <i>mane</i>	

The pl. follows entirely the declension in *a* masc. and neut.

From *thāmo* 'strength' instr. *thāmasā* and gen. *thāmaso*, by the side of *thāmunā* and *thāmuno* respectively; from *tapo* 'religious austerity' instr. *tapasā* and *tapena*.

The comparative in *yo* and *yyo* is declined like *mano*.

Nom. sing. m. f. and n. *seyyo*, gen. *seyyaso*.

NEUTERS IN *us*.

Āyu 'life.'

	SINGULAR.		PLURAL.	
Nom.	<i>āyu</i>	* <i>āyuraṃ</i>	<i>āyūni</i>	* <i>āyū</i>
Voc.	<i>āyu</i>	* <i>āyuraṃ</i>	<i>āyūni</i>	* <i>āyū</i>

	SINGULAR.		PLURAL.	
Acc.	<i>āyṇ</i>	* <i>āyṇṇ</i>	<i>āyūṇi</i>	* <i>āyū</i>
Instr.	<i>āyṇsā</i>	* <i>āyṇṇā</i>	* <i>āyūhi</i>	
Dat.	* <i>āyṇssa</i>	* <i>āyṇno</i>	* <i>āyūnaṇ</i>	‡ <i>āyusaṇ</i>
Abl.	<i>āyṇsā</i>	* <i>āyṇṇā</i>	* <i>āyūhi</i>	
Gen.	* <i>āyṇssa</i>	* <i>āyṇno</i>	<i>āyūnaṇ</i>	‡ <i>āyusaṇ</i>
Loc.	<i>āyṇsi</i>	* <i>āyṇṇi</i>	* <i>āyūsū</i>	

For the different endings of the ablative sing. *to* can be substituted. This is added to the weakest form *pitito* abl. of *pitā* 'father.' *bh* is interchangeable with *h* in the suffixes of the abl. and instr. plur.

§ 18. COMPARISON.

The suffixes which are used to denote the comparative and superlative value of an adjective are :

tara iyo and *tama iṭṭha*

e.g. *pāpataro* or *papiyo* *pāpatamo* and *pāpiṭṭho*

It cannot be said that these suffixes denote a comparative and superlative meaning. They have mostly an intensive value. This intensive value is shown when the two suffixes are united and made one

iṭṭhata as in e.g. *pāpiṭṭhataro*.

The suffix *issika* is used promiscuously with *tara* and *tama*.

There are some words with the suffixes *iya* and *iṭṭha*, which are attached to other adjectives from a different root, e.g. :

<i>ruddho</i> 'old'	<i>jeṇṇyo</i>	<i>jeṭṭho</i>
<i>pasattho</i> 'excellent'	<i>seṇṇyo</i>	<i>seṭṭho</i>
<i>antiko</i> 'near'	<i>nediyo</i>	<i>nediṭṭho</i>
<i>bālho</i> 'strong'	<i>sādhīyo</i>	<i>sādhīṭṭho</i>
<i>appo</i> 'small'	<i>kaniyo</i>	<i>kaniṭṭho</i>
<i>yuvā</i> 'young'		

The themes in *vat* and *mat* drop of course this termination before affixing *iyo iṭṭho*.

<i>gṇavā</i> 'excellent'	<i>gṇiyo</i>	<i>gṇiṭṭho</i>
<i>satimā</i> 'thoughtful'	<i>satiyo</i>	<i>satiṭṭho</i>
<i>dhittimā</i> 'courageous'	<i>dhitiyo</i>	<i>dhitiṭṭho</i>
<i>rūpavā</i> 'beautiful'	<i>rūpiyo</i>	<i>rūpiṭṭho</i>

II. DECLENSION OF PRONOUNS.

1) PERSONAL PRONOUNS.

1st Person.

	SINGULAR.		PLURAL.
Nom.	<i>ahaṃ</i>		<i>mayāṃ amhe</i>
Acc.	<i>maṃ mamaṃ</i>		<i>amhe amhākaṃ</i>
Instr.	<i>mayā</i>		<i>amhehi</i>
Dat.	<i>mayhaṃ mama mamaṃ</i>		<i>amhaṃ amhākaṃ asmā-</i> <i>amhaṃ kaṃ</i>
Abl.	<i>mayā</i>		<i>amhehi asmā</i>
Gen.	<i>mama mayhaṃ mamaṃ</i>		<i>amhaṃ amhākaṃ asmā-</i> <i>amhaṃ kaṃ</i>
Loc.	<i>mayi</i>		<i>amhesu asmāsu</i>

Enclitic forms are :

me for the instr. dat. and gen. sing.

no for the acc. dat. and gen. plur.

2nd Person.

	SINGULAR.		PLURAL.
Nom.	<i>taṃ tvaṃ taṃ</i>		<i>tumhe</i>
Acc.	<i>taṃ tvaṃ taṃ</i>	<i>tavaṃ</i>	<i>tumhe tumhākaṃ</i>
Instr.	<i>tvāya tuyā</i>		<i>tumhehi</i>
Dat.	<i>tuyhaṃ tara</i>	<i>tumhaṃ tavaṃ</i>	<i>tumhaṃ tumhākaṃ</i>
Abl.	<i>trayā tayā tā</i>		<i>tumhehi</i>
Gen.	<i>tuyhaṃ tara</i>	<i>tumhaṃ tavaṃ</i>	<i>tumhaṃ tumhākaṃ</i>
Loc.	<i>trayi tayi</i>		<i>tumhesu</i>

Enclitic forms are :

te for the instr. dat. and gen. sing., and

vo for the acc. dat. and gen. plur.

PRONOUN OF THE 3RD PERSON.

	SINGULAR.	
	Masc. and Neut.	Fem.
Nom.	<i>so sa taṃ (taḍ)</i>	<i>sā</i>
Acc.	<i>taṃ taṃ (taḍ)</i>	<i>taṃ</i>
Instr.	<i>tena</i>	<i>tāya</i>

		SINGULAR.			
		Masc. and Neut.		Fem.	
Dat.	<i>tassa assa</i>			<i>tāya tassā tassayā tissā</i>	
				<i>tissayā assā</i>	
Abl.	<i>tasmā tamhā asmā amhā</i>			<i>tāya</i>	
Gen.	<i>tassa assa</i>			<i>tāya tassā tassayā tissā</i>	
				<i>tissayā assā</i>	
Loc.	<i>tasmim tamhi asmim</i>			<i>tāyam tassam tissam assam</i>	

		PLURAL.			
		Masc. and Neut.		Fem.	
Nom.	<i>te tūni</i>			<i>tā tāyo</i>	
Acc.	<i>te tūni</i>			<i>tā tāyo</i>	
Instr.	<i>tehi</i>			<i>tāhi</i>	
Dat.	<i>tesam tesānam</i>			<i>tāsam tāsānam</i>	
Abl.	<i>tehi</i>			<i>tāhi</i>	
Gen.	<i>tesam tesānam</i>			<i>tāsam tāsānam</i>	
Loc.	<i>tesu</i>			<i>tāsu</i>	

In all the oblique cases of the sing. masc. and fem., and in all cases of the neuter sing. and plur. and of the masc. and fem. plur., forms beginning with *n* can be substituted.

It is sometimes added pleonastically to the pronouns *aham* and *tram*, as are also all the demonstrative pronouns. It stands also and must be translated so sometimes for the definite article.

Many of the oblique cases are used adverbially, especially *tasmā* and *tena*.

The oblique cases of *attā*, *ātumā* can be used reflexively in place of the three personal pronouns.

attano āsane yera attānam dassesi 'showed himself too in his own seat.' *rakkhitum sakanam attānam* 'to save his own life.'

2) DEMONSTRATIVE PRONOUNS.

1) *Eso csa etam (etad)* 'this' declined like *so sā sam*.

2) *ayam* 'this' used adjectively and substantively.

		SINGULAR.			
		Masc. and Neut.		Fem.	
Nom.	<i>ayam idam</i>	<i>imam</i>	<i>ayam</i>		
Acc.	<i>imam idam</i>			<i>imam</i>	

SINGULAR.				
	Masc. and Neut.		Fem.	
Instr.	<i>anena</i>	<i>imīnā</i>	<i>aminā</i>	<i>imāya</i>
Dat.	<i>assa</i>	<i>imassa</i>		<i>assā assāya imissā imissā- ya imāya</i>
Abl.	<i>asmā</i>	<i>imasmā</i>	<i>imamhā</i>	<i>imāya</i>
Gen.	<i>assa</i>	<i>imassa</i>	like dat.	
Loc.	<i>asmīṇ</i>	<i>imasmīṇ</i>	<i>imamhi</i>	<i>assam imissam imāyāṇ</i>

PLURAL.				
	Masc. and Neut.		Fem.	
Nom.	<i>ime</i>	<i>imāni</i>	<i>imā</i>	<i>imāyo</i>
Acc.	<i>ime</i>	<i>imāni</i>	<i>imā</i>	<i>imāyo</i>
Instr.	<i>ehi</i>	<i>imchi</i>	<i>imāhi</i>	<i>imābhi</i>
Dat.	<i>esam</i>	<i>esānam imesam imesānam</i>	<i>imāsam</i>	<i>imāsānam</i>
Abl.	<i>ehi</i>	<i>emchi</i>	<i>imāhi</i>	
Gen.	<i>esam</i>	<i>esānam imesam imesānam</i>	<i>imāsam</i>	<i>imāsānam</i>
Loc.	<i>esu</i>	<i>imesu</i>	<i>imāsu</i>	

Ama.

SINGULAR.				
	Masc. and Neut.		Fem.	
Nom.	<i>asu</i>	<i>adum</i>	<i>asu</i>	
Acc.	<i>amum</i>	<i>adum</i>	<i>amum</i>	
Instr.	<i>amunā</i>		<i>amuyā</i>	
Dat.	<i>amussa</i>	<i>adussa</i>	<i>amussā</i>	<i>amuyā</i>
Abl.	<i>amusmā</i>	<i>amumhā</i>	<i>amuyā</i>	
Gen.	<i>amussā</i>	<i>adussā</i>	<i>amussā</i>	<i>amuyā</i>
Loc.	<i>amumhi</i>	<i>amusmīṇ</i>	<i>amussam</i>	<i>amuyam</i>

PLURAL.				
	Masc. and Fem.		Neut.	
Nom.	<i>amū</i>	<i>amuyo</i>	<i>amū</i>	<i>amūni</i>
Acc.	<i>amū</i>	<i>amuyo</i>	<i>amū</i>	<i>amūni</i>
Instr.		<i>amūbhi</i>	<i>amūhi</i>	
Dat.		<i>amūsam</i>	<i>amūsānam</i>	
Abl.		<i>amūbhi</i>	<i>amūhi</i>	
Gen.		<i>amūsam</i>	<i>amūsānam</i>	
Loc.			<i>amūsu</i>	

A defective pronominal stem is *ena*. It occurs in the acc. of all numbers *enam*, and the instr. sing.: masc. *enena*, and fem. *enayā*.

3) RELATIVE PRONOUN.

SINGULAR.				
	Masc. and Neut.		Fem.	
Nom.	<i>yo</i>	<i>yaṇ (yad)</i>	<i>yā</i>	
Acc.	<i>yaṇ</i>	<i>yaṇ</i>	<i>yāṇ</i>	
Instr.	<i>yēṇa</i>		<i>yāya</i>	
Dat.	<i>yassa</i>		<i>yassā</i>	<i>yāya</i>
Abl.	<i>yasmā</i>	<i>yamhā</i>	<i>yāya</i>	
Gen.	<i>yassa</i>		<i>yassā</i>	<i>yāya</i>
Loc.	<i>yasmiṇ</i>	<i>yamhi</i>	<i>yassan</i>	<i>yāyan</i>

PLURAL.				
	Masc. and Neut.		Fem.	
Nom.	<i>ye</i>	<i>yāni</i>	<i>yā</i>	<i>yāyo</i>
Acc.	<i>ye</i>	<i>yāni</i>	<i>yā</i>	<i>yāyo</i>
Instr.	<i>yehi</i>		<i>yāhi</i>	
Dat.	<i>yesan</i>		<i>yāsan</i>	
Abl.	<i>yehi</i>		<i>yāhi</i>	
Gen.	<i>yesan</i>		<i>yāsan</i>	
Loc.	<i>yesu</i>		<i>yāsu</i>	

so, *ayan* and *eso*, along with the personal pronouns, are sometimes used in conjunction with *yo* for greater emphasis.

In adverbial use we find the acc. sing. neut. *yaṇ*, the instr. *yēna*, the abl. *yasmā*, and the loc. *yasmiṇ*.

4) INTERROGATIVE PRONOUN.

Masc. *ko*, neut. *kiṇ*, fem. *kā*, is declined like *yo*.

In the dat. and gen. masc. and neut. sing. *kissa* by the side of *kassa*, and in the loc. *kismiṇ* *kimhi* by the side of *kasmiṇ* *kamhi*. The gen. sing. n. *kissa*, instr. *kena* and *kasmā*, are used adverbially.

5) INDEFINITE PRONOUNS.

In affixing *ci* (for *cid*) *api* and *cana* to the interrogative pronoun, the indefinites are formed.

SINGULAR.		
	Masc. and Neut.	Fem.
Nom.	<i>koci</i>	<i>kīnci</i>
Acc.	<i>kañci</i>	<i>kāci</i>

SINGULAR.

Masc. and Neut.	
Instr.	<i>kenaci</i>
Dat.	<i>kassaci</i>
Abl.	<i>kasmaci</i>
Gen.	<i>kassaci</i>
Loc.	<i>kasmici kismici</i>

PLURAL.

Masc. and Fem.	Neut.
<i>keci</i>	<i>kanici</i>

sayam 'self, oneself,' and *tumo* corresponding to Skr. *tmanā*, are used as emphatic pronouns with all cases.

§ 19. PRONOMINAL DERIVATIVES.

From pronominal stems derivatives are formed, which have the character of pronominal adjectives. Thus :

madīyo 'mine,' *mamūko* 'mine,' √mad; *amhadīyo* 'our,' √amhad; and in combination with *diso* and *di*, interchangeable with the form *riso*, standing for Skr. *ṛç*, we find *mādiso* 'like me,' *etadisō* 'like that,' *īdiso* and *īlī* 'like this,' *kīdiso* and *kīlī* 'like what?'

From the stems :

ta ka ya are formed the adjectives

tati kati yati, with the meaning of, respectively, 'so many,' 'how many,' and 'as many.'

From

ya ka, with the suffixes *tara tama*, we find *yataro yatamo* 'which,' and *kataro katamo* 'what, which?' and from *i* : *itaro* 'other, different.'

A great many derivatives of pronouns are used adverbially. They will be noticed hereafter.

A number of adjectives are inflected according to the pronominal declension.

Such words are, e.g.

añño aññataro aññ itamo 'certain'; *kataro katamo* 'which'; *yataro yatamo* 'which?'; *itaro* 'other'; *uttaro uttamo*

‘higher’; *ulharo* ‘inferior’; *ubhayo* ‘both’; *aparo paro* ‘other’; *dakkhiṇo* ‘right’; *pubbo* ‘former’; *risso* ‘all’; and *sabbo* ‘all, every.’

Some few of these words form their cases also according to the nominal declension.

§ 20. NUMERALS.

CARDINALS.

- 1 *eko ekā ekaṃ*
- 2 *dve dure ubho* (for all 3 genders)
- 3 *tayo tisso tīṇi*
- 4 *cattāro (caturo) catasso cattāri*
- 5 *pañca*
- 6 *cha (chaḷ)*
- 7 *satta*
- 8 *aṭṭha*
- 9 *nava*
- 10 *dasa*
- 11 *ekarasa ekādasa*
- 12 *bārasa dvādasa*
- 13 *tedasa terasa telasa*
- 14 *catuddasa cuddasa coddasa*
- 15 *pañcadasa paṇṇarasa pannarasa*
- 16 *soḷasa sorasa*
- 17 *sattadasa sattarasa*
- 18 *aṭṭhādasa aṭṭhārasa*
- 19 *ekūnarīsati ekūnarīsaṃ*
- 20 *rīsati rīsaṃ*
- 21 *ekarīsati ekarīsaṃ*
- 22 *dvārīsati bārīsati*
- 23 *terīsati*
- 24 *caturīsati*
- 25 *pañcarīsati*
- 26 *chabbīsati*
- 27 *sattabīsati sattavīsati*
- 28 *aṭṭharīsati*

CARDINALS.

29	<i>ekūnatimsaṃ ekūnatimsati</i>
30	<i>tiṃsa tiṃsati</i>
31	<i>ekatiṃsa</i>
32	<i>dvatiṃsa</i>
40	<i>cattālīsaṃ cattālīsati</i>
	<i>tālisaṃ talisa</i>
50	<i>paññaṣa paññaṣaṇi paññaṣa</i>
60	<i>sattḥi</i>
70	<i>sattati</i>
80	<i>asāṭi</i>
90	<i>navuti</i>
100	<i>sataṃ</i>
200	<i>bāsataṃ dvāsataṃ</i>
1,000	<i>sahasṃ</i>
10,000	<i>dasasahasṃ nahutaṃ</i>
100,000	<i>satasahasṃ lakkaṃ</i>
1,000,000	<i>dasasatasahasṃ</i>
100,000,000	<i>koṭi</i>

From *koṭi* upwards each succeeding numeral is ten million times the preceding one. After the combination with *koṭi*, *pakoṭi koṭippakoṭi* and *nahutaṃ ninnahutaṃ akkhohinī* and *bindu*, the succeeding numerals are neuters in *aṇi*. The last numeral given is *asaṅkheyyaṃ* = 10,000,000 ²⁰.

In combination with *ūna* 'deficient, less,' the *eka* is in some instances omitted, as *ūnasattasataṃ* '699.'

addhiko 'exceeding, surpassing,' is used sometimes to denote the higher number, e.g. : *sattādhikavāsa* '27,' i.e. 7 exceeding 20 ; *aṭṭhārasādhikaṃ dvīsataṃ* '218.'

The following forms of numerals ought to be noticed.

25	<i>pañṇarīsati</i>	<i>pañcarīsati</i>
44	<i>cattālīsaṃ</i>	<i>cattālīsati</i>
56	<i>chappaññaṣa</i>	
84	<i>cattāsāṭi</i>	<i>caturāsāṭi</i>

Fractionals are :

addho addho '½'; *diyaddho divaddho*, '1½'; *adḍhatteyyo adḍhatiyo* '2½'; *addhaddho* '3½.'

Other combinations with *aḍḍho* are frequent, e.g. *dasaddha-sata* '500'; *aḍḍhateḷasasata* '1250.'

catutṭhamso ' $\frac{1}{4}$.'

For the other fractionals the ordinals are used.

To form the multiplicatives *khattum* is used: *ekakkhattum* 'once,' *soḷasakkhattum* '16 times.'

To form adverbs from numerals the suffixes *dhā* and *sa* are used:

ekadhā 'in one way'; *ekasa* 'one by one.'

Adjectives are formed with the suffixes *vidho*, *guṇo* and *aṅgiko*: *aṭṭhavidho* 'eightfold'; *navariddho* 'ninefold'; *sattaguṇo* 'sevenfold'; *aṭṭhaṅgiko* 'eightfold'; *pañcaṅgiko* 'fivefold.'

DECLENSION OF THE CARDINALS.

eka.

	Masc. and Neut.		Fem.
Nom.	<i>eko</i>	<i>ekaṃ</i>	<i>ekā</i>
Voc.	<i>eka</i>	<i>eka</i>	<i>eke</i>
Acc.	<i>ekaṃ</i>	<i>ekaṃ</i>	<i>ekaṃ</i>
Instr.		<i>ekena</i>	<i>ekāya</i>
Dat.		<i>ekassa</i>	<i>ekissa</i>
Abl.	<i>ekasmā</i>	<i>ekamhā</i>	<i>ekāya</i>
Gen.		<i>ekassa</i>	<i>ekissa</i>
Loc.	<i>ekasmiṃ</i>	<i>ekamhi</i>	<i>ekissam</i> <i>ekāyaṃ</i>

The plur. *eke* 'some,' follows the analogy of *sabba*.

ubho

(For all three genders.)

Nom. Acc. Voc.	<i>ubho</i>	
Inst. Abl.	<i>ubhohi</i>	<i>ubhehi</i>
Dat. Gen.	<i>ubhinnaṃ</i>	
Loc.	<i>ubhosu</i>	<i>ubhesu</i>

ubho is in form a dual corresponding to Skr. *ubhau*. The declension is very irregular.

dve, dure.

Nom. Voc. Acc.	<i>dve</i>	<i>dure</i>
Instr. Abl.	<i>dvīhi</i>	<i>dvībhi</i>
Dat. Gen.	<i>dvinnam</i>	<i>durinnam</i>
Loc.	<i>dvīsu</i>	

ti.

	Masc. and Neut.		Fem.
Nom.	<i>tayo</i>	<i>tiṇi</i>	<i>tisso</i>
Acc.	<i>tayo</i>	<i>tiṇi</i>	<i>tisso</i>
Instr. Abl.	<i>tīhi</i>	<i>tībhi</i>	<i>tīhi tībhi</i>
Dat. Gen.	<i>tiṇṇaṃ</i>	<i>tiṇṇannaṃ</i>	<i>tissannaṃ tissaṃ</i>
Loc.	<i>tissu</i>	<i>tissu</i>	<i>tissu tissu</i>

catur.

	Masc. and Neut.			Fem.
Nom. Voc. Acc.	<i>cattāro</i>	<i>caturō</i>	<i>cattāri</i>	<i>catasso</i>
Instr. Abl.	<i>catubbhi</i>	<i>catūhi</i>	<i>catūbhi</i>	<i>catubbhi catūbhi</i>
Dat. Gen.	<i>catunnaṃ</i>			<i>catassannaṃ</i>
Loc.	<i>catusu</i>	<i>catūsu</i>		<i>catusu catūsu</i>

pañca, cha.

	Masc. Fem. Neut.	Masc. Fem. Neut.
Nom.	<i>pañca</i>	<i>cha</i>
Instr. Abl.	<i>pañcahi</i>	<i>chahi</i>
Gen. Dat.	<i>pañcannaṃ</i>	<i>channaṃ</i>
Loc.	<i>pañcasu</i>	<i>chasu</i>

All numerals ending in *a* are declined in like manner.

The numerals in *i* are declined like the fem. in *i*.

loke ckaṣaṭṭhiyā arahantesu jātesu ‘when there were 61 arhats in the world’; *saṭṭhiṃ arahatiṃ aka* ‘made sixty converts’; *lenāni aṭṭhasaṭṭhiyo* ‘68 cells.’

The gen. and dat. of *vīsaṃ*, *tiṃsa*, *paññāsa* are given respectively as *vīsāya*, *tiṃsāya*, *paññāsāya*.

sataṃ and the higher numerals are declined like neuters in *aṃ*. In conjunction with nouns the following constructions are frequent:—

1) With a noun in the gen. plur.: *sataṃ mulānaṃ* ‘a hundred roots’; *accharānaṃ sahaṣsaṃ* ‘1000 nymphs.’

2) As last part of a compound: *gāthāsataṃ* ‘a hundred stanzas.’

3) With a noun in the sing. in comp.: *chachattālīsasataṃ rassaṃ atikkamma* ‘after the lapse of 146 years.’

4) As first part of a compound the whole in the plural: *sahasajātilā* ‘1000 jātilas.’

THE ORDINALS.

The ordinals are formed from the cardinals by means of suffixes. They are declined like adjectives. The fem. ends, with exception of the first four numerals which form their stems in a different way, in *ī*, the neuter in *aṇ*.

For the ordinal of one, *paṭhamo*, *paṭhamā*, *paṭhamam* is used.

From *dva* and *ti* we have *dutiyo* fem. *dutiyā*, neut. *dutiyam*; *tatiyo* fem. *tatiyā*, neut. *tatiyam*.

The cardinals for '4,' '5,' '6,' '7' form the ordinals by adding *tha*: *catuttho*, *pañcatho*, *chaṭṭho*, *sattho*.

For '4' a form *turīyo* with the fem. *turiyā* occurs.

Besides the form in *tha* the suffix *ma* is added to form the ordinals, '5,' '6,' '7,' and onwards up to '99,' e.g. *pañcama* '5th'; *dasama* '10th'; *soḷasama* '16th'; *ekūnarīsatiṃso* '19th'; *ekarīsatiṃso* '21st'; *tiṃsatimo* '30th'; *saṭṭhiṃso* '60th.'

Besides these longer forms from 10 upwards, we find an ordinal made from the cardinal by the suffix *a*:—

pañcadaso '15th'; *rīsō* '20th'; *ekarīsō* '21st'; *terīsō* '23rd'; *ekūnatimso* '29th'; *tiṃso* '30th'; *cattāḷiso* '40th'; *paññaso* '50th'; *saṭṭho* '60th'; *sattato* '70th'; *asito* '80th'; *navuto* '90th.'

The ordinal for 100 is *satama*, and with the fuller superlative suffix *satatama*, just as for 1000 *sahassama* and *sahassatama*.

The fem. of some of the ordinals is used to designate the day of the month, e.g. :—

pañcamī 'the fifth day of the half month.'

ekādasi 'the eleventh day of the half month.'

pañcadasi 'the fifteenth day of the half month.'

§ 21. THE VERB.

The native grammarians divide the verbs, according to the manner in which the present, and the tenses and modes which belong to the present system, viz. imperfect, potential and imperative, are formed, into seven classes. These are called from the verb which serves as prototype for the whole class:

1) *bharādi*, i.e. 'bhū and the other verbs,' or 'having bhū at the beginning.'

2) *rudhādi*.

3) *dirādi*.

4) *svādi*.

5) *kiyādi*.

6) *taṇādi*.

7) *curarādi*.

FIRST CLASS : It consists of the following divisions :

1) The root ending in *i* or *u* is gunated, and *a* added :
√*bhu bhava*.

2) To the root ending in a consonant an *a* is added, e.g. √*pac*+*a*=*paca* 'to cook'; further, √*tud* 'to gnaw'; √*nud* 'to remove'; √*likh* 'to write'; √*phus* 'to touch.'

3) To the root ending in a vowel, the personal endings are added without intervening vowel, e.g. √*yā* 'to go.'

THE SECOND CLASS comprises those verbs in which a nasal is inserted before the final consonant of the root. The terminations are added with an intermediate *a* as in the first class : √*rudh*, *rundhati* 'to restrain.'

THE THIRD CLASS adds *ya* to the root. The phonetic rules regarding *y* are applied : √*dir*, *dibbati* 'to play.'

THE FOURTH CLASS adds *ṇu ṇā ṇa* to the root : *suṇoti* *pāpuṇāti*.

THE FIFTH CLASS adds *nā* to the root which ends in a vowel : *kiṇāti* 'to buy'; *dhunāti* 'to shake.'

THE SIXTH CLASS adds *o* or *u* to the root. The root generally ends in a nasal : *tanoti*, *karoti*.

THE SEVENTH CLASS adds *aya e i* to the gunated root : *corayati*

Every verb is supposed to have two voices with separate endings : the *parassapadaṃ* or transitive, and *attanopadaṃ* or intransitive. The *attanopadaṃ* is very restricted in its use, and it is therefore difficult to give the *attanopadaṃ* for every verb.

The passive verbs are formed through adding *ya* to the root and affixing the ending of the *attanopadaṃ*, or though less frequently of the *parassapadaṃ* to this base.

The tenses of the Pāli verb are :

SPECIAL TENSE

- 1) *Present* (*vattāmānā*), and derived from it two modes:
Optative (*sattamī*); *Imperative* (*pañcamī*); and
the *Participle Present* as verbal adjective.
- 2) *Imperfect* (*hīyattanī*).

GENERAL TENSES

- 1) *Perfect* (*parokkhā*).
- 2) *Aorist* (*ajjatanī*).
- 3) *Future* (*bhavissanti*).
- 4) *Conditional* (*kālātipatti*).

The general tenses often take the basis of the special tenses, and *vice versa*.

A verb can appear in different classes without, however, changing its meaning, e.g. *tiṭṭhati* and *thāti* 'to stand'; *dadāti*, *deti* and *dajjati* 'to give'; *vadati*, *radeti*, *vajjati* and *rajjeti* 'to speak.'

Other roots appear in different classes with a differentiation of meaning, such as, e.g. : *√vid*, *vidati* 'to know'; *vindati* 'to find, to get'; and *vijjati* 'to be, to exist.'

1) It is needless to advert to the fact that the classes have been made up to a great extent to bring the conjugation of Pāli in a closer connection with that of Sanskrit.

2) The tenses of the Aorist and Imperfect are simply tenses of the past, and it is therefore not advisable to take the Imperfect separately from the Aorist. It is quite true that originally there existed a difference in the meaning between Aorist and Imperfect; but in the Pāli texts, as they lie before us, no such difference can be traced. We shall therefore consider the Imperfect simply as a tense of the past not dependent on the Present system.

3) The Perfect tense is of rare occurrence.

I. THE PRESENT SYSTEM.

The endings are the following :

PRESENT PARASSAPADAM.

- | | |
|--------------|----------------|
| 1) <i>mi</i> | 1) <i>ma</i> |
| 2) <i>si</i> | 2) <i>tha</i> |
| 3) <i>ti</i> | 3) <i>anti</i> |

PRESENT ATTANOPADAM.

- | | |
|--------------|--------------------|
| 1) <i>e</i> | 1) <i>mhe</i> |
| 2) <i>se</i> | 2) <i>rhe</i> |
| 3) <i>te</i> | 3) <i>ante are</i> |

IMPERATIVE PARASSAPADAṀ.

- | | |
|----------------|----------------|
| 1) <i>mī</i> | 1) <i>mā</i> |
| 2) — <i>hi</i> | 2) <i>thā</i> |
| 3) <i>tu</i> | 3) <i>antu</i> |

IMPERATIVE ATTANOPADAṀ.

- | | |
|---------------|-----------------|
| 1) <i>e</i> | 1) <i>āmase</i> |
| 2) <i>ssu</i> | 2) <i>rho</i> |
| 3) <i>taṇ</i> | 3) <i>antaṇ</i> |

OPTATIVE PARASSAPADAṀ.

- | | |
|--------------------|-------------------|
| 1) <i>e eyyāmi</i> | 1) <i>eyyāma</i> |
| 2) <i>e eyyāsi</i> | 2) <i>eyyātha</i> |
| 3) <i>e eyya</i> | 3) <i>eyyaṇ</i> |

OPTATIVE ATTANOPADAṀ.

- | | |
|-----------------|-------------------|
| 1) <i>eyyaṇ</i> | 1) <i>eyyāṇhe</i> |
| 2) <i>etho</i> | 2) <i>eyyaṇho</i> |
| 3) <i>etha</i> | 3) <i>eraṇ</i> |

We best divide the verbs into the following classes :

- 1) *Verbs which affix the endings given above without interrening vowel.*
- 2) *Reduplicating class.*
- 3) *Nasal class.*
- 4) *a- class.*
- 5) *ya- class.*

I. The ROOT CLASS of Sanskrit grammar. Through the contraction of *aya* into *e*, of *ava* into *o*, many verbs follow now the analogy of this class. These are either primitive verbs such as *jetī* for *jayati*, or derivatives such *āpādetī* for *āpādayati*. Most of the verbs have forms in other classes. A distinction between strong and weak forms takes place only occasionally.

We give as paradigms :

\sqrt{i}			\sqrt{ya}		
Sing. <i>emi</i>	Plu. <i>ema</i>		Sing. <i>yāmi</i>	Plu. <i>yāma</i>	
„ <i>esi</i>	„ <i>etha</i>		„ <i>yāsi</i>	„ <i>yātha</i>	
„ <i>eti</i>	„ <i>enti, yanti</i>		„ <i>yāti</i>	„ <i>yanti</i>	

Like *emi*, *semi* ‘to lie down.’ The third person *attanopadaṇ* occurs as

Sing. <i>sete</i>	Plur. <i>sente</i>
-------------------	--------------------

Verbs following the analogy of *yāti* are, *vāti* ‘to blow’; *pāti* ‘to protect’; *bhāti* ‘to shine.’

Besides the forms, according to the reduplicating class, of $\sqrt{dā}$ ‘to give’ and $\sqrt{sthā}$ ‘to stand,’ we have *deti* *ṭhāti*, which follow the analogy of *yāti*.

In the same way a contracted form of verbs in *aya*, *ava* follows this class, e.g. :

hoti, a contracted form of *bharati*, $\sqrt{bh\bar{u}}$ 'to exist,' which shows the following forms :

Sing. <i>homi</i>	Plur. <i>homa</i>
„ <i>hosi</i>	„ <i>hotha</i>
„ <i>hoti</i>	„ <i>honti</i>

$\sqrt{br\bar{u}}$ 'to speak' exhibits besides the form *bravīti*, a contracted form *brūti*.

Sing. <i>brūmi</i>	Plur. <i>brūma</i>
„ <i>brūsi</i>	„ <i>brūtha</i>
„ <i>brūti</i>	„ <i>bravanti</i>

The *ĀTTANOPADAM* is

Sing. <i>brave</i>	Plur. <i>brāmhe</i>
„ <i>brūse</i>	„ <i>brūvhe</i>
„ <i>brūte</i>	„ <i>bravante</i>

The most important verb of this division is \sqrt{as} 'to be.'

Sing. <i>asmi</i> <i>amhi</i>	Plur. <i>asma</i> <i>amha</i>
„ <i>asi</i> <i>ahi</i>	„ <i>attha</i>
„ <i>atthi</i>	„ <i>santi</i>

Single forms following the first class are, *e.g.* :

III. p. sing. *vatti* \sqrt{vac} 'to speak,' at the side of *vacati* and *radati*.

III. p. sing. *hanti*, \sqrt{han} 'to strike.'

III. p. pl. *duhanti*, \sqrt{duh} 'to milk.'

III. p. pl. *lihanti*, \sqrt{lih} 'to lick.'

III. p. sing. att. *hanute*, \sqrt{hnu} 'to conceal oneself.'

II. REDUPLICATING CLASS.

The present form is formed by prefixing a reduplication to the root. The rules of reduplication are :

1) The consonant of the reduplicating syllable is always the first consonant of the root.

2) A non-aspirate is substituted in reduplication for an aspirate.

3) A palatal is substituted for a guttural or *h*.¹

¹ The substitution of the palatals for the gutturals shows that the vowel of the reduplication syllable was uniformly an *e*, as in Greek.

4) A long vowel is shortened in the reduplicated syllable.

Examples of reduplication are :

dadāti, √*dā* 'to give.'

dadhāti, *dahāti* √*dhā* 'to put.'

tiṭṭhāti, √*ṭhā* 'to stand.'

jahāti, √*hā* 'to leave.'

juhāti, √*hu* 'to sacrifice.'

pibati, or *pirati* √*pā* 'to drink,' cpr. Lat. *bibere*.

The conjugation is as follows :

	√ <i>dā</i>	
Sing.	<i>dadāmi</i>	Plur. <i>damma</i>
„	<i>dadāsi</i>	„ <i>dattha</i>
„	<i>dadāti</i>	„ <i>dadanti</i>

In analogy with the first pers. plu. a new singular was created, viz. : *dammi*, *dasi*, *dati*.

Besides these forms we have :

dajjati according to the *ya* class. This formation is probably due to the optative. The form *deti* was noticed above.

Of the *attanopadaṇ* only a few forms can be quoted, viz. :
I. sing. *dade* and I. plur. *dudāmase*.

	√ <i>ṭhā</i>	
Sing.	<i>tiṭṭhāmi</i>	Plur. <i>tiṭṭhāma</i>
„	<i>tiṭṭhasi</i>	„ <i>ṭhātha tiṭṭhatha</i>
„	<i>tiṭṭhati</i>	„ <i>tiṭṭhanti</i>

III. THE NASAL CLASS: In it we comprise the verbs of the fourth, fifth and sixth classes of the native grammarians. They form their present stem by adding in the fourth and sixth class *no* if the root ends in a vowel, *o* if in *n*, or as in the case of *karoti* in *r*. These verbs add arbitrarily also *nā*, the class-sign of the fifth class. The few verbs belonging to that class always retain the class-sign *na*.

As paradigms may serve :

	√ <i>su</i> 'to hear.'	
Sing.	<i>suṇomi</i> , <i>suṇāmi</i>	Plur. <i>suṇoma</i> , <i>suṇāma</i>
„	<i>suṇosi</i> , <i>suṇasi</i> <i>suṇāsi</i>	„ <i>suṇotha</i> , <i>suṇatha</i>
„	<i>suṇoti</i> , <i>suṇati</i>	„ <i>suṇanti</i>

In the same way $\sqrt{\text{tan}}$ 'to stretch' is conjugated, of which the *attanopadaṇ* occurs as :

Sing. <i>tanve</i>	Plur. <i>tanumhe</i>
„ <i>tanuse</i>	„ <i>tanurhe</i>
„ <i>tanute</i>	„ <i>tancante</i>

$\sqrt{\text{kī}}$ 'to buy' has only the forms in *ā kiṇāmi*.

The most important verb belonging to this class is $\sqrt{\text{kar}}$ 'to make.'

Sing. <i>karomi</i>	<i>kummi</i>	Plur. <i>karoma</i>
„ <i>karosi</i>		„ <i>kurotha</i>
„ <i>karoti</i>		„ <i>karonti</i>

The *attanopadaṇ* shows the following forms :

Sing. <i>kubbe</i>		
„ <i>kubbase</i>	<i>kuruse</i>	
„ <i>kubbate</i>	<i>kurute</i>	<i>kubbati</i>
Plur. <i>kubbāmhe</i>	<i>kurumhe</i>	
„ <i>kubbāche</i>	<i>kururhe</i>	
„ <i>kubbante</i>	<i>kurunte</i>	

IV. THE *a* CLASS: The most numerous class of verbs is that which, while gunating the root ending in *i* or *u* to *ay* or *av* respectively, adds the personal endings with intervening *a*. Closely connected with this class in Pāli are those verbs which add to a consonantal stem *a* before the endings. Lastly, we have to count among this class those verbs which strengthen the root by a nasal, and add the personal endings with *a* or less frequently *i*.

The first two divisions belong to the first class of the native grammarians, the last division forms the second class.

As paradigms we take :

	$\sqrt{\text{bhu}}$ 'to be, to exist.'
Sing. <i>bharāmi</i>	Plur. <i>bharāma</i>
„ <i>bharasi</i>	„ <i>bharatha</i>
„ <i>bharati</i>	„ <i>bharanti</i>

The *attanopadaṇ* is

Sing. <i>bhave</i>	Plur. <i>bharāmhe</i>
„ <i>bhavase</i>	„ <i>bharāche</i>
„ <i>bhavate</i>	„ <i>bharante</i>

A consonantal stem is \sqrt{tud} 'to push,' which is conjugated exactly like *bharati*.¹

\sqrt{rudh} 'to restrain' has the following forms :

Sing.	<i>rundhāmi</i>	and	<i>rundhimi</i>
„	<i>rundhasi</i>	„	<i>rundhīsi</i>
„	<i>rundhati</i>	„	<i>rundhīti</i>
Plur.	<i>rundhāma</i>	„	<i>rundhīma</i>
„	<i>rundhatha</i>	„	<i>rundhītha</i>
„	<i>rundhanti</i>	„	<i>rundhīnti</i>

A few verbs form their present tense by adding *echa* to the root, e.g. \sqrt{gam} 'to go,' *gacchāmi*.

There is, however, also a form *gamati* 'he goes' and *ghammati*. This latter form can be substituted for all the forms of the verb. Cpr. further *bravīti*.

THE *ya* CLASS: The present tense of this class adds *ya* to the root. These form the third class of the native grammarians. All the phonetic rules regarding *y* are applied, e.g. :

\sqrt{div}	+	<i>ya</i>	=	<i>dibbati</i>
\sqrt{siv}	+	<i>ya</i>	=	<i>sibbati</i>
\sqrt{yudh}	+	<i>ya</i>	=	<i>yujjhati</i>

§ 22. MODES OF THE PRESENT TENSE.

1) IMPERATIVE: It is formed by adding the endings given on page 54 to the present stem. The second pers. sing. par. sometimes show the mere stems without the characteristic ending. As paradigms may serve :

\sqrt{i} 'to go.'

I. sing.	<i>emi</i>	I. plur.	<i>ema</i>
II. „	<i>chi</i>	II. „	<i>etha</i>
III. „	<i>etu</i>	III. „	<i>entu</i>

¹ The difference between these two conjugations can only be traced in Sanskrit, where the accent is varying.

√*as* 'to be.'

I. sing. <i>asmi</i>	I. plur. <i>asma</i>
II. „ <i>āhi</i>	II. „ <i>attha</i>
III. „ <i>atthu</i>	III. „ <i>santu</i>

√*dā* 'to give.'

An imperative can be formed from all the stems in use, *e.g.* :

II. sing. <i>dehi dadāhi dajja</i>	II. plur. <i>detha dadātha</i>
------------------------------------	--------------------------------

The *attanopadaṃ* has the following forms :

I. sing. <i>dade</i>	I. plur. <i>dadāmase</i>
II. „ <i>dadassu</i>	II. „ <i>dadarho</i>
III. „ <i>dadantaṃ</i>	III. „ <i>dadantaṃ</i>

√*kr* 'to make.'

II. sing. <i>kuru karoḥi</i>	II. plur. <i>karoṭha</i>
III. „ <i>karotu kurutu</i>	III. „ <i>karontu kubbantu</i>

ATTANOPADAṃ.

I. sing. <i>kubbe</i>	I. plur. <i>kubbāmase</i>
II. „ <i>kurussu</i>	II. „ <i>kururho</i>
III. „ <i>kurutaṃ</i>	III. „ <i>kubbantaṃ</i>

√*bhu*.

II. sing. <i>bhava bhavāhi</i>	II. plur. <i>bharatha</i>
III. „ <i>bharatu</i>	III. „ <i>bharantu</i>

ATTANOPADAṃ.

II. sing. <i>bharassu</i>	II. plur. <i>bhararho</i>
III. „ <i>bharataṃ</i>	III. „ <i>bharantaṃ</i>

√*gam* 'to go.'

The imperative is formed also from all the stems in use, *e.g.* :

II. sing. <i>gaccha, gacchāhi, ghamma, ghammahi</i>

2) OPTATIVE : It is formed by adding the endings given on page 54. The endings showed originally only forms commencing with *ya*. A combination, however, took place in most cases with the final vowel of the stem. These forms could again be contracted into *e*.

As paradigms may serve :

√*bhu*.

I. sing. <i>heyyāmi, bhareyya</i>	I. plur. <i>heyyāma</i>
<i>haveyya, bhave</i>	

II. sing. <i>heyyāsi</i>	II. plur. <i>heyyātha</i>
III. „ <i>heyya</i>	III. „ <i>heyyuṃ</i>

ATTANOPADAM.

I. sing. <i>bhare, bhareyyāmi</i>	I. plur. <i>bhareyyāmhe</i>
II. „ <i>bharetha</i>	II. „ <i>bhareyyarho</i>
III. „ <i>bharetha</i>	III. „ <i>bhareraṃ.</i>

√as.

I. sing. <i>assaṃ</i>	I. plur. <i>assāma</i>
II. „ <i>assa</i>	II. „ <i>assatha</i>
III. „ <i>assa, siyā</i>	III. „ <i>assu siyuṃ</i>

√kr.

I. <i>kare, kareyya, kubbe, kubbeyya, kayirā, kayirāmi</i>
II. „ <i>kareyyasi, „ kubbeyyasi, „ kayirāsi</i>
III. „ <i>kareyya, „ kubbeyya, „ kayirā</i>
I. <i>kareyyāma, kubbeyyāma, kayirāma</i>
II. <i>kareyyātha, kubbetha, kayirātha</i>
III. <i>kareyyaṃ, kubbeyyaṃ, kayiruṃ</i>

√dā.

Shows the forms

dajjā, dadeyya, dajjeyya, deyya.

√jñā.

jāniya, jāñña, jāneyya.

√gam.

gacche, gaccheyya.

§ 23. GENERAL TENSES.

THE PERFECT SYSTEM.

The formation of the Perfect is essentially alike in all verbs. The characteristics of the formation are : 1) a stem made by reduplication of the root and endings, unlike those of the present and the other tenses. The rules for reduplication are the same as those given for the second conjugation, e.g. : √gam = jagāma.

The perfect in published texts is of rare occurrence.

The endings are :

FOR THE PARASSAPADAM.

I. sing. <i>a</i>	I. plur. <i>mha</i>
II. „ <i>e</i>	II. „ <i>ttha</i>
III. „ <i>a</i>	III. „ <i>u</i>

FOR THE ATTANOPADAM.

I. sing. <i>i</i>	<i>mhe</i>
II. „ <i>ttho</i>	<i>cho</i>
III. „ <i>ttha</i>	<i>re</i>

Roots ending in consonants insert an *i* between stem and consonantal endings.

As paradigms may serve :

√*bhu*.

I. sing. <i>babhūra</i>	I. plur. <i>babhūvimha</i>
II. „ <i>babhūre</i>	II. „ <i>babhūvittha</i>
III. „ <i>babhūra</i>	III. „ <i>babhūcu</i>

ATTANOPADAM.

I. sing. <i>babhūri</i>	I. plur. <i>babhūvimhe</i>
II. „ <i>babhūrittho</i>	II. „ <i>babhūvichho</i>
III. „ <i>babhūrittha</i>	III. „ <i>babhūvire</i>

√*pac*.

PARASSAPADAM.

I. sing. <i>papaca</i>	I. plur. <i>papacimha</i>
II. „ <i>papuce</i>	II. „ <i>papacittha</i>
III. „ <i>papaca</i>	III. „ <i>papacu</i>

ATTANOPADAM.

I. sing. <i>papaci</i>	I. plur. <i>papacimhe</i>
II. „ <i>papacittho</i>	II. „ <i>papacichho</i>
III. „ <i>papacittha</i>	III. „ <i>papacire</i>

√*ah* ‘to speak’ is only used in the III. per. sing. and plur. of the perfect.

III. sing. <i>āha</i>	III. plur. <i>āhaṃsu</i> and <i>āhu</i>
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§ 24. AORIST AND IMPERFECT.¹

The aorist and imperfect are, as stated above (page 53), blended into one form, partaking of the character of both. The native grammarians are at great pains to give a paradigm

¹ Cpr. H. Oldenberg, Kuhn's Zeitschrift, xxv. 319.

for both forms, which, however, turns out futile. Moreover, no difference can be made in the syntactic use of the two tenses.

The paradigm of the native grammarians is for the *hīyattanī* (imperfect) :

ATTANOPADAM.			
I. sing.	<i>a</i>	I. plur.	<i>amhā</i>
II. „	<i>o</i>	II. „	<i>attha</i>
III. „	<i>ā</i>	III. „	<i>ū</i>
PARASSAPADAM.			
I. sing.	<i>im</i>	I. plur.	<i>mhase</i>
II. „	<i>se</i>	II. „	<i>raham</i>
III. „	<i>ttha</i>	III. „	<i>tthum</i>

For the *ajjatanī* (aorist) :

ATTANOPADAM.			
I. sing.	<i>im</i>	I. plur.	<i>imhā</i>
II. „	<i>o</i>	II. „	<i>ittha</i>
III. „	<i>i</i>	III. „	<i>un imsu</i>
PARASSAPADAM.			
I. sing.	<i>a</i>	I. plur.	<i>imhe</i>
II. „	<i>ise</i>	II. „	<i>irham</i>
III. „	<i>a</i>	III. „	<i>u</i>

We can distinguish altogether three different formations in Pāli. The augment *a* is in prose generally put before the verb. In verse it is omitted according to the exigencies of the metre. With the negative particle *mā* the aorist is used as an imperative.

FIRST FORMATION.

PARASSAPADAM.			
I. sing.	<i>am</i>	I. plur.	<i>amha</i>
II. „	<i>a, o</i>	II. „	<i>attha</i>
III. „	<i>ā</i>	III. „	<i>un</i>
ATTANOPADAM.			
I. sing.	—	I. plur.	<i>āmhase</i>
II. „	<i>ase</i>	II. „	<i>arham</i>
III. „	<i>attha</i>	III. „	<i>atthum</i>

The nasal in the first pers. sing. plur. is often omitted.

Only verbs in consonants form their preterite according to this formation. Its use is very limited. This formation can be considered as an imperfect if it is used with the present stem.

SECOND FORMATION.

PARASSAPADAM.

I. sing. <i>im</i>	I. plur. <i>imha</i>
II. „ <i>i</i>	II. „ <i>ittha</i>
III. „ <i>i</i>	III. „ <i>imsu isum</i>

ATTANOPADAM.

I. sing. —	I. plur. <i>imhe</i>
II. „ <i>ise</i>	II. „ <i>icham</i>
III. „ —	III. „ —

This form is regularly used for all stems ending in consonants. For the first pers. sing. we find in verse sometimes the endings *isam* and *issam* according to the analogy of Sanskrit.

THIRD FORMATION.

The third form of the aorist is an *s* aorist. The forms are:

PARASSAPADAM.

I. sing. <i>sim</i>	<i>simha</i>
II. „ <i>si</i>	<i>sittha</i>
III. „ <i>si</i>	<i>sum</i>

This formation is used for the verbs ending in vowels. Some verbs ending in consonants follow this analogy, and then, of course, all phonetic change takes place. Causatives follow the analogy of this aorist after contracting *aya* into *e*.

Besides these some forms occur which date back to a formation anterior to the fixing of Pāli.

Many verbs appear in all the three formations.

The following paradigms will illustrate the different formations:

√*bhu*.

I. sing. <i>abharam</i>	I. plur. <i>abharamhā</i>
II. „ <i>abhavo</i>	II. „ <i>abharattha</i>

III. sing. <i>abharā</i>	III. plur. <i>abharū</i>
I. „ <i>ahuraṃ</i>	I. „ <i>ahuramhā</i>
II. „ <i>ahuro</i>	II. „ <i>ahurattha</i>
III. „ <i>ahurā</i>	III. „ —
I. „ <i>ahosiṃ</i>	I. „ —
II. „ <i>ahosi</i>	II. „ —
III. „ <i>ahosi</i>	III. „ <i>ahesuṃ</i>
I. „ <i>abharim</i>	
I. „ —	I. „ <i>ahumhā</i>
III. „ <i>ahu ahū</i> before vowels <i>ahūḍ</i>	III. „ <i>ahum</i>

√*dā*.

I. sing. <i>adadam</i> , etc.	
I. „ <i>adā</i> , etc.	
	III. plur. <i>adum</i>
I. „ <i>adāsiṃ</i>	I. „ <i>adasimha</i>
II. „ <i>adāsi</i>	II. „ <i>adasittha</i>
III. „ <i>adāsi</i>	III. „ <i>adāsum adamsu</i>

√*kr*.

I. sing. <i>akaraṃ</i> , etc.	
I. „ <i>akāsiṃ akāsi</i> , etc.	III. plur. <i>akāsum</i>
I. „ <i>akā</i>	{ II. „ <i>akattha</i>
	{ III. „ <i>akamsu</i>
I. „ <i>akarim</i> , etc.	III. „ <i>akaruṃ akarimsu</i>

√*as*.

I. sing. <i>āsiṃ</i>	I. plur. <i>āsīmha</i>
II. „ <i>āsi</i>	II. „ <i>āsīttha</i>
III. „ <i>āsi</i>	III. „ <i>āsūṃ āsimsu</i>

√*gam*.

I. sing. <i>agam</i>	I. plur. <i>agumha</i>
II. „ <i>agā</i>	II. „ <i>aguttha</i>
III. „ <i>agā</i>	III. „ <i>agum</i>
I. „ <i>agamā</i> <i>agamim</i>	
II. „ <i>agami</i>	
III. „ <i>agami</i>	
I. „ <i>agacchi</i>	
I. „ <i>agañchim</i>	I. „ <i>agañchimhā</i>

II. sing. <i>agañchi</i>	<i>agañcho</i>	II. plur. <i>agañchittha</i>
III. „ <i>agañchi</i>		III. „ <i>agañchissu</i>
II. and III. sing. <i>agacchisi</i>		.

√*rac.*

I. sing. <i>aracā</i>	II. per. plur. <i>aracuttha</i>
I. „ <i>arocaṃ</i>	II. „ <i>arocatha</i>
III. „ <i>aroca</i>	III. plur. <i>arocaṃ</i>

√*labh.*

I. sing. <i>alatthaṃ</i>	I. sing. <i>alabhiṃ</i>
II. „ <i>alattha</i>	II. „ <i>alabhi</i>
III. „ <i>alattha</i>	III. „ <i>alabhi</i>

After contracting *aya* into *e*, the aorist of the causatives is also formed according to the third formation :—

I. sing. <i>acoresiṃ</i>	I. plur. <i>acoresimha</i>
II. „ <i>acoresi</i>	II. „ <i>acoresittha</i>
III. „ <i>acoresi</i>	III. „ <i>acoresuṃ</i>

In roots ending in consonants *s* influences the last letter as usual, e.g. : *adakkhi* from *passati* ‘to see,’ but also *apassi*; *akkocchi* from *kosati* ‘to revile,’ but also *akkosi*.

Of forms in *issam* or *isam*, I. pers. sing. second formation, we notice *sandhāvissam*, *paccarekkhisam*, *gacchisam*, *vandissam*, etc.

For the *attanopadam* the paradigm is the following :

I. sing. —	I. plur. <i>abharāmhase</i>
II. „ <i>abharase</i>	II. „ <i>abharhaṃ</i>
III. „ <i>abharattha</i>	III. „ <i>abharattham</i>
I. „ —	I. „ <i>abharimhe</i>
II. „ <i>abharise</i>	II. „ <i>abharichaṃ</i>
III. „ <i>abharittha</i>	III. „ —

The *attanopadam* is of rare occurrence, and only a few forms can be given :

II. pers. sing. <i>atimaññittha</i>
I. pers. plur. <i>akarāmhase</i>

§ 25. FUTURE.

The tense sign is *ss*, which is added to the root directly, or by the auxiliary vowel *i*. The endings are :

FOR THE PARASSAPADAM.

I. sing. <i>ssāmi</i>	I. plur. <i>ssāma</i>
II. „ <i>ssasi</i>	II. „ <i>ssatha</i>
III. „ <i>ssati</i>	III. „ <i>ssanti</i>

FOR THE ATTANOPADAM.

I. sing. <i>ssam</i>	I. plur. <i>ssāmhe</i>
II. „ <i>ssasse</i>	II. „ <i>ssarhe</i>
III. „ <i>ssate</i>	III. „ <i>ssante</i> (<i>ssare</i>)

The form to which these endings are added is mostly the strengthened. They can, however, also be added to the special base.

PARASSAPADAM.

I. sing. <i>bhavissāmi</i>	I. plur. <i>bhavissāma</i>
II. „ <i>bhavissasi</i>	II. „ <i>bhavissatha</i>
III. „ <i>bhavissati</i>	III. „ <i>bhavissanti</i>

ATTANOPADAM.

I. sing. <i>bhavissam</i>	I. plur. <i>bhavissāmhe</i>
II. „ <i>bhavissasse</i>	II. „ <i>bhavissarhe</i>
III. „ <i>bhavissate</i>	III. „ <i>bhavissante</i> (<i>bhavissare</i>)

The *ss* being added without intermediate vowel affects of course the preceding consonant : *dakkhati* to *passati* ‘to see’ ; *sakkhite* to *sakkoti* ‘to be able.’

A misunderstanding of these forms gave rise to the formations *dakkhissati* and *sakkhissati*, with a double future sign.

Cpr. further *lacchati* to *labhati* ‘to take’ ; *checcati* to *chindati* ‘to cut’ ; *bhejjati* to *bhīndati* ‘to break.’

Forms with auxiliary vowel are also in use, e.g. : *labhissati*.

From the special tense we have futures like *gacchissati* to *gacchati*, but also *gamissati* ; *juhossati*, *juhissati* to *juhoti*.

karoti has besides the future *karissati*, a contracted form :

I. sing. <i>kāhāmi</i>	I. plur. <i>kāhāma</i>
II. „ <i>kāhasi</i> <i>kāhisi</i>	II. „ <i>kāhatha</i>
III. „ <i>kāhati</i> <i>kāhiti</i>	III. „ <i>kāhanti</i> <i>kāhīti</i>

In the same way *eti* 'to go' has, besides the future *essati*, *chiti*.

The contracted form *hoti* from *bharati* shows the following forms :

- I. sing. *hemi*, *hehāmi*, *hohāmi*, *hessāmi*, *hehissāmi*, *hohissāmi*.
 II. „ *hesi*, *hehisi*, *hohisi*, *hessasi*, *hehissasi*, *hohissasi*.
 III. „ *heti*, *hetiti*, *hotiti*, *hessati*, *hehissati*, *hohissati*.
 I. plur. *hema*, *hehāma*, *hohāma*, *hessāma*, *hehissāma*, *hohissāma*.
 II. „ *hettha*, *hehittha*, *hohittha*, *hessatha*, *hehissatha*, *hohissatha*.
 III. „ *henti*, *hehinti*, *hohinti*, *hessanti*, *hehissanti*, *hohissanti*.

From $\sqrt{\text{su}}$ 'to hear' future att. *sussam*, $\sqrt{\text{dā}}$ *dassati* and att. *dassam*.

§ 26. CONDITIONAL.

From the future stem is made an augment preterite by prefixing the augment *a* and adding the secondary endings :

PARASSAPADAM.

- | | |
|----------------------------------|------------------------|
| I. sing. <i>ssam</i> | I. plur. <i>ssāmhā</i> |
| II. „ <i>sse</i> (<i>ssa</i>) | II. „ <i>ssatha</i> |
| III. „ <i>ssā</i> (<i>ssa</i>) | III. „ <i>ssamsu</i> |

ATTANOPADAM.

- | | |
|----------------------|--------------------------|
| I. sing. <i>ssam</i> | I. plur. <i>ssāmhase</i> |
| II. „ <i>ssase</i> | II. „ <i>ssarhe</i> |
| III. „ <i>ssatha</i> | III. „ <i>ssimsu</i> |

The endings are added with or without intervening *i*.

The paradigm is :

PARASSAPADAM.

- | | |
|--------------------------------------|------------------------------|
| I. sing. <i>abharissam</i> | I. plur. <i>abharissāmhā</i> |
| II. „ <i>abharissa</i> ° <i>sse</i> | II. „ <i>abharissatha</i> |
| III. „ <i>abharissa</i> ° <i>ssā</i> | III. „ <i>abharissamsu</i> |

ATTANOPADAM.

- | | |
|----------------------------|--------------------------------|
| I. sing. <i>abharissam</i> | I. plur. <i>abharissāmhase</i> |
| II. „ <i>abharissase</i> | II. „ <i>abharissarhe</i> |
| III. „ <i>abharissatha</i> | III. „ <i>abharissimsu</i> |

§ 27. DERIVATIVE CONJUGATION.

The derivative conjugation may be divided under five headings:

I. PASSIVE: It is formed through adding *ya* to the weakest form. The endings are those of the *attanopadaṇ*, but also those of the *parassapadaṇ* occur. *y* affects a preceding consonant in the usual way. In a few instances *iya* is added instead of *ya*, and the endings of the passives are added to the present active.

Cpr. e.g.: *ucchate vuccati* from $\sqrt{\text{rac}}$ 'to speak'; *russati rasīyati* from $\sqrt{\text{ras}}$ 'to dwell.' *kayyati karīyati kariyyati kayirati* are given as passive to *karoti*. *dīyati* from $\sqrt{\text{dā}}$ 'to give'; *thīyate* from $\sqrt{\text{thā}}$ 'to stand'; *gamyate, gamīyati gacchīyate* $\sqrt{\text{gam}}$ 'to go'; *gheppati* and *gayhati* to *gaṇhati* 'to take.'

II. THE INTENSIVE OR FREQUENTATIVE is formed by reduplication. Its conjugation is in accordance with the second conjugational class, the reduplication, however, is peculiar.

The reduplicating syllable is composed of a single consonant with a heavy vowel: *lālappati* 'to lament'; *dāḍḍallati* 'to blaze.'

The reduplicating syllable has a final consonant taken from the end of the root. This consonant is a nasal which substitutes any other consonant; *caṅkamati jūṅgamati caṅcalati*.

Not many instances of the intensive are met with.

III. THE DESIDERATIVE: The desiderative stem is formed from the simple root by the addition of a reduplication and by an appended *sa*. This *sa* affects of course the preceding consonants. Some roots form an abbreviated stem by a contraction of reduplication and root together in one syllable. Examples are, *bubhukkati*, $\sqrt{\text{bhuj}}$; *pivāsati*, $\sqrt{\text{pā}}$; *vīmaṃsati* for *mīmaṃs*; *jigīmsati*, $\sqrt{\text{hṛ}}$; *dicchati*, $\sqrt{\text{dā}}$.

IV. THE CAUSATIVE: From every root can be formed a causative; this is done by affixing *aya* to the strengthened

root. The native grammarians range these verbs under the seventh class.

This *aya* can optionally be contracted into *e*. Besides this formation, another is in use : *apaya* contracted into *ape* is added to the root. A differentiation of meaning is sometimes to be traced.

If contracted into *e*, the conjugation follows of course the first conjugational class; the forms in *aya* and *apaya* are conjugated like *bharati*.

As causative of $\sqrt{\text{gam}}$ 'to go' are given *gamayati*, *gameti* *gacchāpeti*, *gacchāpayati*; $\sqrt{\text{han}}$ 'to kill' has *haneti*, *ghātetī*.

V. DENOMINATIVES : From every noun may be formed a denominative. The suffixes employed are : *āya*, *aya*, *īya*. e.g. : *cicciṭāyati* 'to splash'; *puttīyati* 'to treat as a son.'

§ 28. PARTICIPLES, INFINITIVES, GERUNDS.

1) The PARTICIPLE PRESENT is formed by the suffixes *at* and *anta*, which are added to the present stem, e.g. : *gacchanto* *gacchanṁ* (see above, page 38). In the same way these suffixes are added to the future stem, to form 2) PARTICIPLE FUTURE.

In the same way the suffixes *māna* and *āna* are used for the PRESENT PARTICIPLE ATTANOPADA.

3) Of the PERFECT PARTICIPLE in *raṁs* only a few doubtful traces are left. *vidū* and *viddasu* for *vidraṁs*.

4) The PAST PARTICIPLE PASSIVE is formed by the suffixes *ta* and *na*, which are added directly to the root or through an intervening vowel *i*. Of course all phonetic changes take place :—

kato 'made'; *gato* 'gone'; *icchito* 'wished'; *phutṭho* 'touched'; *laddho* 'taken'; *rutto* 'spoken'; *rapito* and *rutto* 'shaven'; *dinno* 'given.'

5) From the PAST PARTICIPLE PASSIVE is formed a secondary derivative with the meaning of a PAST ACTIVE PARTICIPLE by adding the suffixes *rat*, *cant*, e.g. :

hutarā *hutaranto* 'having sacrificed'; *manditarā*, *manditaranto* 'having adorned'; *bhuttarā* 'having eaten.'

II. GERUNDIVES : The suffixes by which *gerundives* are

regularly and ordinarily formed are: *ya tarya* (*tabba tayya*) *anīya*. They are joined with or without intervening vowel *i*.

e.g.: *bhabbo* for *bharyo*; *karaṇīyo kāriyo kayyo kayiro kattabbo* 'that ought to be done'; *dātayyo dātabbo dātabyo* 'that ought to be given.'

III. GERUNDS: The gerund is formed by the suffixes *trā* *ya trāna* and *tūna*. They take arbitrarily the vowel *i* between root and ending. Sometimes the suffixes *ya* and *trā* are united into one.

Remarkable forms are :

<i>daṭṭhu</i>	and	<i>disrā</i>	'having seen.'
<i>anuvicca</i>	,,	<i>anuvīditrā</i>	'having known.'
<i>āhacca</i>	,,	<i>āhanitrā</i>	'having thrown.'
<i>pāppuyya</i>	,,	<i>pāpayitrā</i>	'having obtained.'
<i>vineyya</i>	,,	<i>vinayitrā</i>	'having laid aside.'
<i>niccheyya</i>			'having ascertained.'

Cpr. further : *passitrāna* and *passitūna* 'having seen.'

atisitrā and *atikkamitrā* 'having approached.'

datrā, *dāya*, *daditrā* 'having given.'

katrāna, *kātuna* 'having made.'

gayha, *gaṇhiya*, *gaṇhitrā* 'having taken.'

IV. INFINITIVES: They are formed by the suffixes *tuṃ* *tare*, and rarely *tuye*. The infinitive can be formed from the special base, or from the root; in both cases an *i* is arbitrarily inserted:

e.g. *gantum* 'to go'; *laddhum* 'to take'; *raditum* 'to speak'; *sunītum* and *sotare* 'to hear'; *rippahatare* 'to give up'; *gaṇetuye* 'to count.'

§ 29. INDECLINABLES.

I. ADVERBS.

ADVERBS FORMED BY SUFFIXES.

Classes of adverbs are formed by the addition of adverbial suffixes not only to pronominal roots or stems, but also to noun and adjective stems.

Most of these suffixes belong to a time anterior to the fixing of the Pāli, as a comparison with Sanskrit and the cognate languages will show.

1) *to* standing for an original *tas*. It gives to the word to which it is added mostly an ablative sense, but sometimes also a local. It may be added to pronouns, prepositions and nouns. In the last case it is regarded as the regular substitute for the termination of the ablative (see page 41).

Examples are from pronominal stems: *ato* 'hence'; *ito* 'here'; *tato* 'from that place'; *yato* 'from what'; etc.

2) From prepositions: *abhito* 'near'; *parato* 'further.'

3) From noun and adjective stems: *aggato* 'before'; *dakkhiṇato* 'on the south'; *sabbato* 'from every side'; *piṭṭhito* 'from the back'; *pitito* 'on the father's side.'

II. Adverbs of a local sense are formed by an original *tra*. This *tra* is either preserved or assimilated to *tta* or *ttha* (page 16). It is added to pronominal roots and nouns. Examples are:

1) *atra*, *attha* 'here'; *tatra* and *tattha* 'there'; *kutra* and *kuttha* 'where.' 2) *aññatra* and *aññattha* 'elsewhere'; *ubha-*
yattha, *ubhayatta* 'in both places.'

dha and assimilated *ha* also form adverbs with a local sense. The forms are used promiscuously: *iha* and *idha* 'here.'

Interchangeable with this last suffix are: *haṃ* and *hiṃ* also forming local adverbs; *kuhiṃ*, *kuhaṃ*, *kahaṃ* 'where'; *tahaṃ*, *tahiṃ* 'there'; *yahiṃ* 'where.'

III. Adverbs of manner are formed by means of the suffix *thā* mostly from pronominal roots: *tathā* 'so'; *yathā* 'as'; but also from adjectives, e.g. *sabbathā* 'in every way'; *aññathā* 'in another way.'

By means of the suffix *ti* or *iti*. This adverb is very extensively used in cases of indirect narrative, or of enumeration, or of quoting the words and thoughts of others.

By means of the suffix *va* or *iva* 'like as.' By the side of *iva* also *riya* and *ra*. The former seems a metathesis of *iva*; *eva* and *yeva*, *heva* 'just, even'; *evaṃ* related to *eva* 'thus'; *kīva* 'how?'

IV. Adverbs of time are formed by means of the suffix *dā*:—

kadū 'when?'; *yadū* 'whenever'; *sadū* and *sabbadū* 'always.'

Related to *da* seems *dī* in *yadī* 'if.'

2. By means of the compound suffix: *dāni*, *dāniṃ* for *dānīm*. *idāni*, *idāniṃ* 'now'; *tadāni*, *tadāniṃ* 'then.'

3. By means of the suffix *rahi* (Skr. *rhi*): *etarahi*, and seldom *etarhi* 'now'; *tarahi* 'then.'

V. By means of the suffix *dhā* are formed adverbs, especially from numerals, signifying 'fold, times.'

Cpr. *ekadhā*, etc. 'in one way'; *bahudhā* 'in many ways'; *sabbadhā* 'everywhere.' Sometimes we find the suffix *dhi* used with the same sense: *sabbadhi* (see page 49).

VI. Adverbs of quantity, or measure, or manner, are formed by means of the suffix *so*, Skr. *ṣas*. e.g.: *bahuso* 'greatly'; *pañcaso* 'by fives'; *akkharaso* 'letter by letter'; *atthaso* 'according to the sense.'

VII. CASE FORMS USED AS ADVERBS.

A large number of adverbs have case-suffixes, from stems which are or are not otherwise in use.

1) THE ACCUSATIVE: *yaṃ* with the meaning of 'that, as, became'; *taṃ* (*tad*) 'there, thither'; *kiṃ* 'why'; *idaṃ* 'here.'

Compounded with *id* we have *cid*=*ca*+*id*: *ce* 'even,' and then after false analogy *noce* 'if not' instead of *ne*.

Noun and adjective stems so used are:—

nāma 'by name'; *raho* 'secretly'; *rattaṃ* 'at night'; *saccaṃ* 'in truth'; *niccaṃ* 'always'; *ciraṃ* 'long'; *bhūyo* 'again.'

As accusatives of nouns and adjectives we must also consider several adverbs of obscure connection which go back like most of the preceding in their formation to a period anterior to Pāli.

e.g.: *tuṇhī* 'silently'; *sāyaṃ* 'in the evening'; *araṃ* 'speedily'; *alaṃ* 'enough'; *mitho* and *mithu* 'mutually'; *ammā* 'fully'; *sajju* 'instantly'; *isaṃ* 'a little.'

2) THE INSTRUMENTAL: Most of the pronominal adjective and noun-stems noticed under acc. occur in adverbial use:—

yena 'because, for which'; *dakkhiṇena* 'on the south'; *cirena* 'after a long time'; *divā* 'by day'; *amā* 'with.'

3) THE DATIVE: It is less extensively used in an adverbial sense. *e.g.*: *cirāya* 'for a long time'; *sukkhāyā* 'for the benefit'; *hitāya* 'for the benefit.'

4) THE ABLATIVE: Most of the pronominal stems are used adverbially, *e.g.*: *yasmā* 'because'; *kasmā* 'why?'; *durā*, *ārā* 'far off'; *heṭṭhā* 'under, below'; *pacchā* 'behind.'

The original of the ablative *d* is of necessity lost in Pāli.

5) THE GENITIVE: Its use is very limited. *e.g.*: *kissa* 'why?'; *cirassa* 'long'; *hetu* and *heto* 'on account of.'

6) THE LOCATIVE: Forms adverbially used are, *e.g.*: *bhūri* 'on the earth'; *āre*, *dūre* 'after.'

II. PREPOSITIONS.

Under the name of *upasagga* (prepositions) the native grammarians comprise a number of twenty words, which modify the meaning of the verb or substantive to which they are added.

Put in alphabetical order they are as follows :

† *āti* 'over, beyond.'

† *adhi* 'above, over, superior to.'

† *anu* 'after, under, less than.'

† *apa* 'away, from.'

api 'near, close by.'

abhi 'to, unto, against.'

ava 'away, down, oft.'

† *ā* 'until, as far as.'

u ud 'upwards, above.'

† *upa* 'below, less.'

du 'hardly.'

nir 'downwards.'

ni (*nir*) 'outward.'

pa 'forward, onward.'

† *paṭi* or *pati* 'towards.'

parā 'away, aside, back.'

pari 'around, about.'

vi 'apart, asunder.'

sam 'with, together.'

su 'well.'

To these words must be added a few others, which are equally combined with verbs and nouns, but are of a more limited use, such as :

† *anto antara* 'within.'

† *ari* 'manifestly, close.'

† *tiro* 'across, beyond.'

pātu 'manifestly.'

These are mainly used in composition with the verbs *as*, *bhu*, *kṛ*.

All of the above-mentioned particles and adverbs marked † are used as prepositions, and govern nouns. To these must be added a few words, which are used like modern prepositions and adverbs and only comparatively seldom in combination with verbs and nouns, *e.g.* :

adho 'below.'

uddham ubbham 'upwards.'

tiriyam 'across.'

pacchā 'behind.'

param 'beyond, after.'

purā 'before.'

bahi 'outwards.'

rite 'except.'

vinā 'without.'

saha, samam, saddhim 'with.'

§ 30. COMPOUNDS.

1) Stems which admit of inflection are, as in other languages, combined to form compounds, which are treated as if simple in respect to inflection and construction.

2) As regards compounds, seldom more than two or three stems are combined in the older language; but, as in Sanskrit, the later the language is, the more compounds, and cumbrous compounds prevail.

3) It is of course difficult to determine which compounds Pāli has formed itself, and which it has in common with other Indian languages. A sort of criterion is, if we find words compounded according to rules which are no more in abeyance in Pāli; but even that does not prove conclusively that a compound belongs as commonwealth to the Indian languages.

e.g.: *sappuriso* Skr. *satpurusha* 'a good man'; *pulliṅgaṃ* Skr. *pumliṅga* 'manhood,' for which in later Pāli we find *pumaliṅgaṃ*.

4) These compounds may be divided into three principal classes:

I. COPULATIVE OR AGGREGATIVE COMPOUNDS (*dvandra*).

The members are coordinate; in uncompounded condition they would be joined with *ca* 'and.' Examples are very numerous.

The whole has the gender and declension of its last member, and is in number a plural, *e.g.*: *elaka-miga-sukara-pakkhino*.

The compound, without regard to the number denoted or the gender of its constituents, becomes a singular collective. The gender is mostly neuter.

e.g.: *hiriottappaṇ* = *hiri* + *ottappaṇ*

nāmarūpaṇ = *nāmaṇ* + *rūpaṇ*

dāḍḍiḍasaṇ = *dāsi* + *dāso*

ahoratto, *ahoratti*, *ahorattaṇ*

kusalākusalaṇ, *dhammādhammo*, but also as a plural *dhammādhammā*.

Pumā 'a male' has two bases in composition: *puma* and *pum*: of the former we have *itthipumaṇ* 'male and female'; of the latter *pumitthi* 'masculine and feminine.'

Nouns, adjectives and particles are not infrequently

repeated to give an intensive or distributive repetitional meaning, *e.g.* :

divase divase 'day after day'; *gāmagāmaṇ* 'village after village'; *aññamaññaṇ* 'mutually'; *punapunaṇ* 'again and again.'

II. DETERMINATIVE COMPOUNDS (*tappurisa*).

There are two divisions :

1) Dependent compounds=the *tappurisa* proper, in which the prior member is a substantive word standing to the other in the relation of a case dependent on it.

2) Descriptive compounds=*kammadhāraya*, in which the prior member is an adjective, or another word having the value of an adjective qualifying a noun.

I. DEPENDENT COMPOUNDS.

They can of course be used either substantively or adjectively. The case relation may be of any kind.

brahmaloko 'Brahma world'; *padodakam* 'water for the feet'; *accharasaṃbhavo* 'descent from a nymph'; *saccarādī* 'truthful'; *dhammadharo* 'versed in the law'; *saraṇāgamaṇam* 'going for refuge'; *relāgu* 'versed in the law'; *jaccandho* 'born blind'; *apabbajitasadiso* 'like one who has given up the world'; *taḍiso* 'like him'; *mādiso* 'like me'; *thāḷipakko* 'cooked in a pot.'

The order of the members which form such compounds may be inversed: *addhamāso* and *māsadulho* 'half a month'; *pitāmaho* 'a grandfather.'

Rājan, *sakhā* (*sakhi*), if employed as last members of a compound, exhibit all the forms known from the declension. As first member of a compound *rājan* has the base *rājā*; the only form allowed in the nom. case as last member is *rājā*: *rājabhayaṇ* 'fear from a king'; *Kosalarājā* 'king of Kosala.'

Sometimes stems not in use as simple words are employed as first members. This looks as if a declined stem has been used; but the dependency is not always such as to favour such an explanation, *e.g.*: *manasikāro* 'attention.'

II. DESCRIPTIVE COMPOUNDS (*kammadhāraya*).

It is of course sometimes difficult to say whether the compound is *tappurusa* or *kammadhāraya*.

mahanto 'great' takes in composition the weak forms *mahā* and *mahat*, *santo* 'being, good, true,' the weak form *sat*.

Examples are: *nīluppalaṇ* 'blue lotus'; *sabbaseto* 'all white'; *piyamvado* 'speaking kindly'; *rajassalā* 'a menstruous woman'; *sappuriso* 'a good man'; *saddhammo* 'good doctrine'; *mahapphalo* 'very fruitful'; *mahāpuñño* 'great virtue'; *mahesi* 'great sage'; *hetuppabhavo* 'proceeding from a cause'; *kacchurakhasā* 'seab.'

The adverbial words which are most frequently and commonly used as prior members of compounds are: *a*, *an*, *ana* 'the negative particle'; *su* 'well'; *dus* 'badly'; *sa* 'with.' e.g.: *asaṅkhato* 'the unconditioned'; *anaṇo* 'free from debt'; *duppūro* 'difficult to fill'; *sucinno* 'well done'; *saseno* 'with an army'; *salajjo* 'ashamed.'

ku as former part of many compounds designates inferiority. It takes the forms: *kud*, *kad*, *ku*, e.g.: *kunnadī* 'an insignificant river'; *kadannaṇ* 'bad food'; *kudittthi* 'wrong view.'

Closely related to the preceding class are III. the NUMERAL COMPOUNDS (*digu*). The whole is made a neuter singular.

A sample of this sort of compound is *digu* 'itself worth two cows'; further *tidanḍaṇ* 'three staves'; *ticīvaraṇ* 'three robes'; *tīhaṇ* 'three days.'

IV. ADVERBIAL COMPOUNDS (*abyayābhāva*).

They are also closely related to the Determinative compounds. They are formed in joining prepositions and adverbs to a noun, and are then used as abstracts, collectives, and simply adverbially: *yathāruciṇ* 'according to one's pleasure'; but *yathārucito* 'as liked, pleasant'; *yathāmato* 'as if dead'; *sampahāro* 'wounding'; *sampajaññaṇ* 'consciousness'; *apacāro* 'approach.'

V. All the preceding compounds may be used adjectively, and are then called: *Bahubbīhi*, e.g.: *vītarāgo* 'free from passion'; but *puruso vītarāgo* 'a man free from passion, an arhat'; *pañcacakkhū* 'the five sorts of vision'; but as an epithet of the Buddha, *pañcacakkhū* 'man possessing the five sorts of vision'; *anupubbaṃ* 'regular succession'; but *anupubbo* 'regular, successive'; *anupubbo nirodho* 'successive destruction.'

In a few cases compounds are formed from words not usually put together, e.g. of adverbs.

vitatho 'false, unreal' = *vi + tatha*; *yathātatho* 'real, true' = *yathā + tathā*. e.g. of a phrase: *itihāso* 'tradition'; *itiruttam* or *itiruttakam* 'name of a book, a legend'; *ahamahamikaṃ* 'conceit of superiority' = *aham + aham*.

All these compounds were formed before Pāli became a literary dialect.

HANDBOOK OF PĀLI.

II. CHRESTOMATHY.



THE PARITTAM, BEING EXTRACTS FROM THE SUTTA PITAKAM.

6

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.
Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyam pi Saṅghaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.

SARAṆAGAMANAM.

-
- 1) Pāṇātipātā veramaṇī sikkhāpadaṃ.
 - 2) Adinnādānā veramaṇī sikkhāpadaṃ.
 - 3) Abrahmacariyā veramaṇī sikkhāpadaṃ.
 - 4) Musāvādā veramaṇī sikkhāpadaṃ.
 - 5) Surā-meraya-majja-pamādatṭhānā veramaṇī sikkhā-
padaṃ.
 - 6) Vikālabhojanā veramaṇī sikkhāpadaṃ.
 - 7) Nacca-gīta-vādita-visūkadassanā veramaṇī sikkhāpadaṃ.
 - 8) Mālā-gandha-vilepana-dhāraṇa-mañḍana-vibhūsanatṭhā-
nā veramaṇī sikkhāpadaṃ.

9) Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ.

10) Jātarūpa-rajata-paṭiggahaṇā veramaṇī sikkhāpadaṃ.

D A S A S I K K H Ā P A D Ā N I.

‘Eka nāma kiṃ?’ “Sabbe sattā āharaṭṭhitikā.”

‘Dve nāma kiṃ?’ “Nāmañca rūpañca.”

‘Tīṇi nāma kiṃ?’ “Tisso vedanā.”

‘Cattāri nāma kiṃ?’ “Cattāri ariyasaccāni.”

‘Pañca nāma kiṃ?’ “Pañc’ upādānakkhandhā.”

‘Cha nāma kiṃ?’ “Cha ajjhāttikāni āyatanāni.”

‘Satta nāma kiṃ?’ “Satta bojjhaṅgā.”

‘Aṭṭha nāma kiṃ?’ “Ariyo aṭṭhaṅgiko maggo.”

‘Nava nāma kiṃ?’ “Nava sattāvāsā.”

‘Dasa nāma kiṃ?’ “Dasah’ āngehi samannāgato arahāti vuccatī ti.”

S Ā M A N E R A P A Ṇ H A M.

Atthi imasmiṃ kāye : kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahāru, atṭhī, atṭhimiñjā, vakkam, hadayaṃ, yakanam, kilomakam, pihakam, papphāsam, antam, antagu-
ṇam, udariyaṃ, karisaṃ, pittam, semham, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghāṇikā, lasikā, muttam, matthake matthaluṅgaṃ ti.

D V A T T I Ṣ S Ā K Ā R A M.

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi yāvad eva sītassa paṭighātāya uḥassa paṭighātāya ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānaṃ paṭighātāya yavad eva hiri-kopīna paṭicchādanattham. || I ||

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi n’eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyā-nuggahāya : iti purāṇaṃ vedanaṃ paṭisaṅkhāmi navañca

vedanam na uppādessāmi, yātrā ca me bhavissati anavajjātā ca phāsuvihāro cāti. ||2||

Paṭisaṅkhā yoniso senāsanam paṭisevāmi yāvadeva sītassa paṭighātāya uphassa paṭighātāya dāṃsamakasavatātapasiriṃsapasamphassānam paṭighātāya yāvadeva utuparissāya vinodanam paṭisallāṇārāmattham. ||3||

Paṭisaṅkhā yoniso gilānapaccaya-bhesajjaparikkhāram paṭisevāmi yāvadeva uppannānam veyyābādhikānam vedanānam paṭighātāya abyāpajjhaparamātayāti. ||4||

PACCAVEKKHANĀ.

Evam me sutam: Ekam samayam Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

“Dasa ime, bhikkhave, dhammā pabbajitena abhiñham paccavekkhitabbā.

Katame dasa?

1) Vevaṇṇiyamhi ajjhūpagato ti pabbajitena abhiñham paccavekkhitabbam.

2) Parāpaṭibaddhā me jīvikā ti pabbajitena abhiñham paccavekkhitabbam.

3) Añño me ākappo karanīyo ti pabbajitena abhiñham paccavekkhitabbam.

4) Kacci nu kho me attasilato na upavadatīti pabbajitena abhiñham paccavekkhitabbam.

5) Kacci nu kho maṃ anuvicca viññū sabrahmacārī silato na upavadantīti pabbajitena abhiñham paccavekkhitabbam.

6) Sabbehi me piyeḥi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiñham paccavekkhitabbam.

7) Kammasa komhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissamīti pabbajitena abhiñham paccavekkhitabbam.

8) Katham bhūtassa me rattindivā vītipatantīti pabbajitena abhiñham paccavekkhitabbam.

9) Kacci nu kho 'haṃ suññāgāre abhīramāmiti pabbajitena abhiñham paccavekkhitabbam.

10) Atthi nu kho me uttarimanussadhammā alamariya-ñānadassanaviseso adhigato so 'haṃ pacchime kāle sabbrahmacārī puṭṭho na mañku bhavissāmiti pabbajitena abhiñham paccavekkhitabbam.

Ime kho bhikkhave dasa dhammā pabbajitena abhiñham paccavekkhitabbā ti.

Idam avoca Bhagavā : attamānā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

D A S A D H A M M A S Ū T T A .

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāyā rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi :

“ Bahū devā manussā ca maṅgalāni acintayum
Ākaṅkhamānā sotthānaṃ : brūhi maṅgalaṃ utta-
maṃ.” || 1 ||

‘ Asevanā ca bālānaṃ, paṇḍitānañca sevā,
Pūjā ca pūjanīyānaṃ : etaṃ maṅgalaṃ uttamaṃ.’ || 2 ||

‘ Patirūpa desavāso ca pubbe ca katapuññatā
Atta sammāpaṇidhi ca : etaṃ maṅgalaṃ uttamaṃ.’ || 3 ||

‘ Bahusaccañca sippañca vinayo ca susikkhito,
Subhāsita ca yā vācā : etaṃ maṅgalaṃ uttamaṃ.’ || 4 ||

‘ Mātāpitu upaṭṭhānaṃ putta-dārassa saṅgho
Anākulā ca kammantā : etaṃ maṅgalaṃ uttamaṃ.’ || 5 ||

‘ Dānañca dhammacariyā ca ñātakānañca saṅgho
Anavajjāni kammāni : etaṃ maṅgalaṃ uttamaṃ.’ || 6 ||

‘ Ārati virati pāpā majjapāyā ca saññaṃ
Appamādo ca dhammesu : etaṃ maṅgalaṃ uttamaṃ.’ || 7 ||

- ‘Gāravo ca nivāto ca santuṭṭhī ca kaṭaṇṇutā
Kālena dhamma-savaṇaṃ: etaṃ maṅgalaṃ uttamaṃ.’ || 8 ||
- ‘Khantī ca sovacassatā samaṇānañca dassanaṃ
Kālena dhamma-sāḷakchā: etaṃ maṅgalaṃ uttamaṃ.’ || 9 ||
- ‘Tapo ca brahmacariyā ca ariyasaccāna’ dassanaṃ
Nibbāṇa-sacchikiriya ca: etaṃ maṅgalaṃ uttamaṃ.’ || 10 ||
- ‘Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ: etaṃ maṅgalaṃ uttamaṃ.’ || 11 ||
- ‘Etādisāni katvāna sabbattha-m-apaṛajitā
Sabbatha sotthiṃ gacchanti: tesāṃ maṅgalaṃ utamaṃ
ti.’ || 12 ||

MAHĀMANGALASUTTAM.

Yānīdha bhūtāni samāgatāni
bhumāni vā yāni va antalikkhe
sabb’ evabhūtā sumanā bhavantu
atho pi sakkacca suṇantu bhāsitaṃ. || 1 ||

Tasmāhi bhūtā nisūmetha sabbe
mettaṃ karoṭha mānusiya pajāya
divā ca ratto ca haranti ye baliṃ
tasmāhi ne rakkhatha appamattā. || 2 ||

Yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ paṇītaṃ
na no samaṃ atthi Tathāgatena
idaṃ pi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 3 ||

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad ajjhagā Sakyamuni samāhito
na tena dhammena sam’ atthi kiñci.
idaṃ pi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 4 ||

Yam buddhasettho parivannayī sucim
 samādhim ānantarikañ ñam āhu
 samādhinā tena samo na vijjati
 idam pi dhamme ratanam paṇītaṃ
 etena saccena suvatthi hotu. || 5 ||

Ye puggalā attha satam pasatthā
 cattāri etāni yugāni honti
 te dakkhiṇeyyā Sugatassa sāvaka
 etesu dinnāni mahapphalāni.
 idam pi saṅghe ratanam paṇītaṃ
 etena saccena suvatthi hotu. || 6 ||

Ye suppayuttā manasā daḥhena
 nikkāmino Gotama-sāsanamhi
 te pattipattā amatam vigayha
 laddhā mudhā nibbutim bhuñjamānā
 idam pi saṅghe ratanam paṇītaṃ
 etena saccena suvatthi hotu. || 7 ||

Yath' indakhīlo paṭhavim sito siyā
 catubbhi vātebhi asampakampiyo
 tathūpamaṃ sappurisaṃ vadāmi
 yo ariyasaccāni avecca passati
 idam pi saṅghe ratanam paṇītaṃ
 etena saccena suvatthi hotu. || 8 ||

Ye ariya-saccāni vibhāvayanti
 gambhīra-paṇṇena sudesitāni
 kiñcāpi te honti bhusappamattā
 na te bhavam atthamam ādiyanti
 idam pi saṅghe ratanam paṇītaṃ
 etena saccena suvatthi hotu. || 9 ||

Sahāv' assa dassana-sampadāya
 tay' assu dhammā jahitā bhavanti
 sakkāyadiṭṭhi vicikicchitañca
 sīlabbatam va pi yad atthi kiñci
 catūh' apāyehi ca vipkamutto

cha cābhiṭṭhānāni abhabbo katun
idam pi saṅghe ratanaṃ paṇītaṃ.
etena saccena suvatthi hotu. || 10 ||

Kiñcāpi so kammaṃ karoti pāpakaṃ
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya
abhabbatā diṭṭhapadassa vutto
idam pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 11 ||

Vanappagumbe yathā phussitagge
gimhāna-māse paṭhamasmiṃ gimhe
tathūpamaṃ dhammavaraṃ adesayī
nibbāṇagāmiṃ paramaṃ hitāya
idam pi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 12 ||

Varo varaññū varado varāharo
anuttaro dhammavaraṃ adesayī
idam pi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 13 ||

Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ
virattacittā āyatike bhavasmiṃ
te khīṇa-bījā avirūḷhicchandā
nibbanti dhīrā yathāyaṃ padīpo
idam pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 14 ||

Yānīdha bhūtāni samāgatāni
bhum māni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Buddhaṃ namassāma suvatthi hotu. || 15 ||

Yānīdha bhūtāni samāgatāni
bhum māni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
dhammaṃ namassāma suvatthi hotu. || 16 ||

Yānidha bhūtāni samāgatāni
 bhum māni vā yāni va antalikkhe
 Tathāgatam devamanussa-pūjitaṃ
 saṅghaṃ namassāma suvatthi hotu. || 17 ||

R A T A N A S U T T A M .

Karaṇīyam attlakusalena
 yaṇ taṃ santaṃ padaṃ abhisamecca
 Sakko ūju ca sūju ca
 suvaco c'assa mudu anati mānī. || 1 ||

Santussako ca subharo ca
 appakicco ca sallahukavutti
 santindriyo ca nipako ca
 appagabbho ca kulesu ananugiddho. || 2 ||

Na ca khuddaṃ samācare kiñci
 yena viññū pare upavadeyyuṃ
 sukhino vā khemino hontu
 sabbe sattā bhavantu sukkhitattā. || 4 ||

Ye keci pāṇabhūt' atthi
 tasā vā thāvarā vā anavasesā
 dīghā vā ye mahantā vā
 majjhimā rassakā apukā thulā. || 4 ||

Diṭṭhā vā ye va adiṭṭhā
 ye ca dūre vasanti avidūre
 bhūtā vā sambhavesī vā
 sabbe sattā bhavantu sukkhitattā. || 5 ||

Na paro paraṃ nikubbetha
 nātimaññetha katthaci naṃ kiñci
 byārosanā paṭigha-saññā
 nāññamaññasa dukkham iccheyya. || 6 ||

Mātā yathā niyaṃ puttam
 āyusā eka puttam anurakkhe

evam pi sabbabhūtesu
mānasam bhāvaye aparimāṇaṃ. || 7 ||

Mettañca sabbalokasmiṃ
mānasam bhāvaye aparimāṇaṃ
uddhaṃ adho ca tiriyañca
asambādhaṃ averaṃ asapattaṃ. || 8 ||

Tiṭṭhaṃ caraṃ nisinno vā
sayāno vā yāvat' assa vigatamiddho
etaṃ satim adhiṭṭheyya
brahmam etaṃ vibhāraṃ idha-m-āhu. || 9 ||

Ditthiñca anupagamma
silavā dassaṇena sampanno
kāmesu vineyya gedhaṃ
nhi jātu gabbhaseyyam punar etiti. || 10 ||

K A R A N Ī Y A M E T T A S U T T A M .

Evam me sutam : Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvatthiyaṃ aññataro bhikkhu ahinā datṭho kālaṅkato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamimsu upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocum :

‘Idha bhante, Sāvatthiyaṃ aññataro bhikkhu ahinā datṭho kālaṅkato ti.’

“Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhū cattāri ahirājakulāni mettena cittena phareyya : na hi so, bhikkhave, bhikkhu ahinā datṭho kālaṃ kareyya.”

Katamāni cattāri ahirājakulāni ? Virūpakkaṃ ahirāja-kulaṃ, Erāpathaṃ ahirājakulaṃ Chabyāputtaṃ ahirāja-kulaṃ Kaṇhāgotamakaṃ ahirājakulaṃ.

Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirāja-kulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu

imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ : attaguttiyā attarakkhāya attaparittāyāti.

Idam avoca Bhagavā. Idam vatvā Sugato athāparam etad avoca satthā :

Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi me
Chabyāputtehi me mettaṃ, mettaṃ Kaṇhāgotamakehi
ca. || 1 ||

Apāḍakehi me mettaṃ, mettaṃ dvipāḍakehi me
catuppadehi me mettaṃ mettaṃ bahuppadehi me. || 2 ||

Mā maṃ apāḍako hiṃsi, mā maṃ hiṃsi dvipāḍako
mā maṃ catuppado hiṃsi mā maṃ hiṃsi bahuppado. || 3 ||

Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā
sabbe bhadrāni passantu, mā kiñci pāpam āgamā || 4 ||

Appamāṇo buddho, appamāṇo dhammo, appamaṇo saṅgho ;
pamāṇavantāni sirīṃsapāni ahivicehikā satapadi uṇṇanā-
bhisarabū mūsikā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni,
so 'haṃ namo Bhagavato namo sattaṇṇam sammāsambuddhā-
naṃ.

K H A N D H A P A R I T T A Ṃ.

Evam me suttaṃ : Ekaṃ samayaṃ Bhagavā Sāvatthiyam viharati Jetavaṇe Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : “bhikkhavo” ti, “bhadante” ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : “Mettāya, bhikkhave, cetovimuttiyā, āsevitāya, bhāvitāya, bahulikātāya, yānikātāya, vatthukatāya, anuṭṭhitāya paricītāya susamāraddhāya ekadasānisamsū pāṭikaṅkhā.

Katame ekādasa ?

1) Sukhaṃ supati.

2) sukhaṃ paṭibujjhati.

3) na pāpakam supinaṃ passati.

- 4) manussānam piyo hoti.
- 5) amanussānam piyo hoti.
- 6) devatā rakkhanti.
- 7) nassa aggi vā visaṃ vā satthaṃ vā kamati.
- 8) tuvaṭṭhaṃ cittaṃ samādhīyati.
- 9) mukhavaṇṇo vippasīdati.
- 10) asammūḷho kālaṃ karoti.
- 11) uttarim appaṭivijjhanto brahmalokūpago hoti ti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikātāya yānikātāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya : ime ekādasānisamsā pātikaṅkhā ti.

Idam avoca Bhagavā : attamanā te bhikkhū Bhagavato bhasitam abhinandunti.

M E T T A S U T T A M .

Pahūta-bhakkho bhavati vippavuttho sakā gharā
bahū naṃ upajīvanti yo mittānaṃ na dūbhati. || 1 ||

Yaṃ yaṃ janapadaṃ yāti nigāme rājadhāniyo
sabbattha pūjito hoti yo mittānaṃ na dūbhati. || 2 ||

Nāssa corā pasahanti nātimaññeti khattiyo
sabbe amitte tarati yo mittānaṃ na dūbhati. || 3 ||

Akkuddho sagharaṃ eti sabhāya paṭinandito
ñātinaṃ uttamo hoti yo mittānaṃ na dūbhati. || 4 ||

Sakkatvā sakkato hoti garu hoti sagāravo
vaṇṇa-kitti-bhato hoti yo mittānaṃ na dūbhati. || 5 ||

Pūjako labhate pūjaṃ vandako paṭivandanaṃ
yaso kittiṇca pappoti yo mittānaṃ na dūbhati. || 6 ||

Aggi yathā pajjalati devatā va viroceti
siriya ajahito hoti yo mittānaṃ na dūbhati. || 7 ||

Gāvo tassa pajāyanti khetto vuttaṃ virūhati
puttānaṃ phalam asnāti yo mittānaṃ na dūbhati. || 8 ||

Darīto pabbatāto vā rukkhāto patīto naro
cuto patitṭhaṃ labhati yo mittānaṃ na dūbhati. ||9||

Virūḷhamūlasantānaṃ nigrodham iva māluto
amittā nāppasahanti yo mittānaṃ na dūbhatīti. ||10||

M E T T Ā N I S A M S A M.

Udet' ayaṃ cakkhumā ekarājā
harissa-vaṇṇo paṭhavippabhāso,
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,
tay' ajja guttā viharemu divasaṃ. ||1||

Ye brāhmaṇā vedagū sabbadhamme
te me namo te ca maṃ pālayantu,
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!
namo vimuttānaṃ, namo vimuttiyā! ||2||

Imaṃ so parittaṃ katvā, moro carati esanā.

Apet' ayaṃ cakkhumā ekarājā
harissavaṇṇo paṭhavippabhāso,
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ
tay' ajja guttā viharemu rattinaṃ. ||3||

Ye brāhmaṇā vedagū sabbadhamme
te me namo te ca maṃ pālayantu,
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!
namo vimuttānaṃ, namo vimuttiyā! ||4||

Imaṃ so parittaṃ katvā, moro vāsaṃ akappayīti.

M O R A P A R I T T A M.

Evam ne sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ
viharaṭi, Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana
samayena Candimā devaputto Rāhunaṃ asurindena gahito
hoti. Atha kho Candimā devaputto Bhagavantam anussara-
mano tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi :

‘Namo te Buddha-vīr’ atthu !
 vippamutto ’si sabbadhi
 sambādha-paṭipanno ’smi
 tassa me saraṇaṃ bhavāti.’ || 1 ||

Atha kho Bhagavā Candimaṃ devaputtaṃ ārabba Rāhuṃ
 asurindaṃ gāthāya ajjhabhāsi.

“Tathāgataṃ arahantaṃ
 Candimā saraṇaṃ gato
 Rāhu ! Candaṃ pamuñcassu
 Buddhā lokānukampakāti.” || 2 ||

Atha kho Rāhu asurindo Candimaṃ devaputtaṃ muñcivā
 taramānarūpo yena Vepacitti asurindo ten’ upasaṅkami
 upasaṅkamitvā samviggo lomahaṭṭhajāto ekamantaṃ aṭṭhasi
 ekamantaṃ ṭhitaṃ kho Rāhuṃ asurindaṃ Vepacitti asurindo
 gāthāya ajjhabhāsi :

“Kin nu santaramāno ’va
 Rāhu ! Candaṃ pamuñcasi
 samviggarūpo agamma
 kin nu bhūto ’va tiṭṭhasīti.” || 3 ||

‘Sattadbhā me phale muddhā
 jīvanto na sukhaṃ labhe.
 Buddhagāthābhigīto ’mhi
 no ce muñceyya Candimaṃ ti. || 4 ||

CANDAPARITTAṀ.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ
 viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana
 samayena Suriyo devaputto Rāhunā asurindena gahito hoti.

Atha kho Suriyo devaputto Bhagavantam anussaramāno
 tāyaṃ velāyaṃ imaṃ gātham abhāsi :

‘Namo te buddha vīr’ atthu !
 vippamutto ’si sabbadhi
 sambādhapaṭipanno ’smi
 tassa me saraṇaṃ bhavāti.’ || 1 ||

Atha kho Bhagavā Suriyaṃ devaputtaṃ ārabhha Rāhuṃ asurindaṃ gāthāya ajjhabhāsi :

“Tathāgataṃ arahantaṃ
Suriyo saraṇaṃ gato
Rāhu ! Suriyaṃ pamuñcassu
Buddhā lokānukampakāti.” || 2 ||

“Yo andhakāre tamasī pabhaṅkaro
verocano maṇḍalī uggatejo
mā Rāhu gilī caraṃ antalikkhe
pajaṃ mama Rāhu pamuñca Suriyaṃ ti.” || 3 ||

Atha kho Rāhu asurindo Suriyaṃ devaputtaṃ — pe —

‘Sattadhā me phale muddhā
jīvanto na sukhaṃ labhe
Buddhāgāthābhigito ’mhi :
no ce muñceyya Suriyaṃ ti.’ || 4 ||

SURIYAPARITTAṂ.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi “bhikkhave” ti, “bhadante” ti. te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca : || 1 ||

“Bhūtapubbaṃ, bhikkhave, devāsura-saṅgāmo samupabbūḷho ahoṣi. Atha kho, bhikkhave, Sakko devānam indo deve Tāvatiṃse āmantesi :

“Sace, mārīsā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mam eva tasmiṃ samaye dhajaggaṃ ullokeyyātha. Mamam hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyassati. || 2 ||

No ce me dhajaggaṃ ullokeyyātha, atha kho Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajaggaṃ ullokayataṃ ; yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. || 3 ||

No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. ||4||

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. ||5||

Taṃ kho pana bhikkhave Sakkassa vā devānaṃ indassa dhajaggaṃ ullokayataṃ : Pajāpatissa vā devānaṃ rājassa dhajaggaṃ ullokayataṃ : Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ : Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ : yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyetha pi no pahiyetha. ||6||

Taṃ kissa hetu ?

“Sakko, bhikkhave, devānaṃ indo avītarāgo avītadoso avītamoho bhīrucchambhi uttrāsi phalāyīti.” ||7||

Ahañca kho bhikkhave evaṃ vadāmi : “Sace tumhākam, bhikkhave, araṇṇagatānaṃ vā rukkhamaṇḍalagatānaṃ vā suṇṇāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā maṃ eva tasmīṃ samaye anussareyyātha :

Iti pi so Bhagavā arahaṃ sammā-sambuddho vijja-carāṇa-sampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho Bhagavā ti. ||8||

Mamaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso pahīyissati.

No ce maṃ anussareyyātha atha dhammaṃ anussareyyātha : Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññuhīti. Dhammaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. ||9||

No ce dhammaṃ anussareyyātha atha saṅghaṃ anussareyyātha. Supaṭipanno Bhagavato sāvaka-saṅgho, ujupaṭipanno Bhagavato sāvaka-saṅgho, nāyapaṭipanno Bhagavato sāvaka-saṅgho, sāmīcipaṭipanno Bhagavato sāvaka-saṅgho ; yadidaṃ cattāri purisayugāni atṭha purisapuggalā esa sāva-

kaṣaṇḥo : āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo
anuttaraṃ puñña-khettaṃ lokassāti.

Saṅghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati
bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahī-
yissati. ||10||

Taṃ kissa hetu ?

Tathāgato hi, bhikkhave, arahaṃ sammāsambuddho
vītarāgo vītadoso vītamoho abhīru acchambhi anutrasī
aphalāyīti. ||11||

Idaṃ avoca Bhagavā idaṃ vatvāna Sugato athâparam
etad avoca satthā :

“Araññe rukkhā mūlevā suññagārevā bhikkhavo
anussaretha sambuddhaṃ bhayaṃ tumhākaṃ no siyā.” ||1||

“No ce Buddhaṃ sareyyātha lokajettaṃ narāsabhaṃ :
atha dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ.” ||2||

“No ce Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ
atha saṅghaṃ sareyyātha puññakkhettaṃ anuttaraṃ.” ||3||

“Evaṃ Buddhaṃ sarantānaṃ dhammaṃ saṅghaṇca
bhikkhavo
bhayaṃ vā chambhitattaṃ vā lomahaṃso na hessa-
tīti.” ||4||

DHĀJAGGA PARITTAṃ.

Evaṃ me sutāṃ : Ekaṃ samayaṃ Bhagavā Rājagahe
viharaṭi Veḷuvaṇe Kalandakanivāpe. Tena kho pana sama-
yena āyasmā Mahākassapo pippthaliguhāyaṃ viharati,
ābādhiko dukkhito bālāhagilāno. Atha kho Bhagavā sāyaṇ-
hasamayaṃ patisallānā vuṭṭhito, ye’ āyasmā Mahākassapo
ten’ upasaṅkami upasaṅkamitvā paññatte āsane nisīdi.
Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ etad
avoca :

“Kacci te Kassapa khamanīyaṃ, kacci yāpanīyaṃ, kacci
dukkhāvedanā paṭikkamanti no abhikkamanti. Paṭikkamo
’sānaṃ paññāya ti no abhikkamo ” ti.

‘Na me, bhaṇṭe, khamanīyaṃ na yāpanīyaṃ bālā me dukkhāvedanā abhikkamanti no paṭikkamanti. Abhikkamo ’sānaṃ paññāyati no paṭikkamo ti.

“Satt’ ime, Kassapa, bojjhaṅgā mayā sammād-akkhātā bhāvitā bahulikātā abhiññāya sambodhāya nibbāṇāya saṃvattanti.

1) Satisambojjhaṅgo kho, Kassapa, mayā sammād-akkhāto bhāvito bahulikato abhiññāya sambodhāya nibbāṇāya saṃvattati.

2) Dhammavicayasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

3) Viriyasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

4) Pītisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

5) Passaddhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

6) Samādhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

7) Upekkhasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

Ime kho Kassapa satta bojjhaṅgā mayā sammādakkhātā bhāvitā bahulikātā abhiññāya sambodhāya nibbāṇāya saṃvattantīti.

‘Taggha, Bhagava, bojjhaṅgā, taggha, Sugata, bojjhaṅgā ti.’

Idam avoca Bhagavā :—attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi.

Vuṭṭhāhi cāyasmā Mahākassapo tamhā ābādhaṃ tatha pahīno cāyasmato Mahākassapassa so ābādho ahoṣīti.

MAHĀKASSAPATTHERA BOJJHAṄGAṃ.

The *Mahāmoggallānatthera bojjhaṅgaṃ* and the *Mahācundatthera bojjhaṅgaṃ* agree with the preceding sutta in all but the name.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bālāgilāno. Atha kho āyasmā Ānando yena Bhagavā ten’ upasaṃkami upasaṃkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca :

Āyasmā, bhante, Girimānando ābādhiko dukkhito bāḷhagilāno. Sādhū bhante Bhagavā; yen' āyasmā Girimānando ten' upasaṅkamatu anukampam upādāyāti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā dasa saññā bhāseyyāsi. Tṭhānam kho paṇ' etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tṭhānaso paṭippassambheyya.

Katame dasa saññā?

“Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhirati saññā, sabbasaṅkhāresu aniccasaññā, ānāpānasati.”

Katamā ca Ānanda aniccasaññā?

“Idh' Ānanda bhikkhu, arañṇagato vā rukkhamaḷagato vā suñṇāgāragato vā iti paṭisaṅcikkhati:—

Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ ti. Iti imesu pañcas' upādānakkhandhesu aniccānupassī viharati. Ayam vuccat' Ānanda aniccasaññā. || 1 ||

Katamā ca Ānanda anattasaññā?

Idh' Ānanda — pe — paṭisaṅcikkhati:—

Cakkhuṃ anattā, rūpaṃ anattā, soṭaṃ anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā ti.

Iti ime chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharati. Ayam vuccat' Ānanda anattasaññā. || 2 ||

Katamā ca Ānanda asubhasaññā? Idh' Ānanda bhikkhu imam eva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā taca-pariyantaṃ pūraṃ nāuappakārassa asucino paccavekkhati.

Atthi imasmim kāye: kesā — pe — matthaluṅgaṃ ti. (See page 82).

Iti imasmim kāye asubhānupassī viharati. Ayam vuccat' Ānanda asubhasaññā. || 3 ||

Katamā ca Ānanda ādīnavasaññā? Idh' Ānanda — pe — paṭisaṅcikkhati.

Bahu dukkho kho ayaṃ kāyo, bahu ādīnavo itī imasmiṃ kāye vividhā ābādhā uppajjanti seyyathīdaṃ :—

Cakkhurogo, sotarogo, ghānarogo, jivhārogo, kāyarogo, sīsarogo, kaṇṇarogo, mukharogo, dantarogo, kāso, sāso, pināso, dāho, jaro, kucchirogo, mucchā, pakkhādikā, sūlo, visūcikā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchura-khasā, vitacchikā, lohitaṃ, pittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā, pitta-samutṭhānā-ābādhā, semba-samutṭhānā-ābādhā, vāta-samutṭhānā-ābādhā, sannipātikā-ābādhā, utu-vipariṇāmajā-ābādhā, visama-parihārajā-ābādhā, opākā-ābādhā, kammavipākā-ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo.

Iti imasmiṃ kāye ādīnavānupassī viharati. Ayam vuccat' Ānanda, ādīnavasaññā. || 4 ||

Katamā ca Ānanda pahānasaññā ? Idh' Ānanda bhikkhu uppannaṃ kāma-vitakkaṃ nādhivāseti pajahati, vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ byāpādavittakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ uppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Ayaṃ vuccat' Ānanda pahānasaññā. || 5 ||

Katamā c' Ānanda virāgasaññā ?

Idh' Ānanda bhikkhu — pe — paṭisaṅcikkhati.

Etam santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārāsamatho sabbūpadhi paṭinissago taṇhakkhaya virāgo nibbānaṃ ti.

Ayaṃ vuccat' Ānanda virāgasaññā. || 6 ||

Katamā ca Ānanda nirodhasaññā ?

Idh' Ānanda bhikkhu — pe — paṭisaṅcikkhati :

Etam santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhi paṭinissaggo taṇhakkhaya nirodho nibbānaṃ ti.

Ayaṃ vuccat' Ānanda nirodhasaññā. || 7 ||

Katamā e' Ānanda sabbaloke anabhiratisaṇṇā ?

Idh' Ānanda bhikkhu ye loka upāyupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viramati na upadiyanto. Ayaṃ vuccat' Ānanda sabba loka anabhirati saṇṇā. ||8||

Katamā e' Ānanda sabbasaṅkhāresu aniccasaṇṇā ?

Idh' Ānanda bhikkhu sabbasaṅkhāresu aṭṭhiyati harāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu anicca-saṇṇā. ||9||

Katamā e' Ānanda ānāpānasati ?

Idh' Ānanda bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇagāragato vā nīṣidati pallaṅkaṃ ābhujitvā ujum kayam paṇidhāya parimukkhaṃ satim upaṭṭhapetvā so sato vā assasati sato passasati :

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.

Dīghaṃ vā passanto dīghaṃ passasāmīti pajānāti.

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.

Sabbakāyaṃ paṭisaṃvedī assasissāmīti sikkhati.

Sabbakāyaṃ paṭisaṃvedī passasissāmīti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

Pīti-paṭisaṃvedī assasissāmīti sikkhati.

Pīti-paṭisaṃvedī passasissāmīti sikkhati.

Sukha-paṭisaṃvedī assasissāmīti sikkhati.

Sukha-paṭisaṃvedī passasissāmīti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī assasissāmīti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī passasissāmīti sikkhati.

Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.

Passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.

Citta-paṭisaṃvedī assasissāmīti sikkhati.

Citta-paṭisaṃvedī passasissāmīti sikkhati.

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.

Samādāyaṃ cittaṃ assasissāmīti sikkhati.
Samādāyaṃ cittaṃ passasissāmīti sikkhati.

Vimocayaṃ cittaṃ assasissāmīti sikkhati.
Vimocayaṃ cittaṃ passasissāmīti sikkhati.

Aniccānupassī assasissāmīti sikkhati.
Aniccānupassī passasissāmīti sikkhati.

Virāgānupassī assasissāmīti sikkhati.
Virāgānupassī passasissāmīti sikkhati.

Nirodhānupassī assasissāmīti sikkhati.
Nirodhānupassī passasissāmīti sikkhati.

Paṭinissaggānupassī assasissāmīti sikkhati.
Paṭinissaggānupassī passasissāmīti sikkhati.—

Ayaṃ vuccat' Ānanda ānāpānāsati. || 10 ||

Sace kho tvaṃ Ānanda Girimānandassa bhikkhum imā
dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyāti.

Atha kho āyasmā Ānando Bhagavato santike imā dasa
saññā uggahetvā: yen' āyasmā Girimānando ten' upasaṅkami
upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā
abhāsi.

Atha kho āyasmato Girimānandassa imā dasa saññā sutvā
so ābādho ṭhānaso paṭippassambhi.

Vuttbhāhi cāyasmā Girimānando tamhā ābādhā tathā
pahīno ca panāyasmato Girimānandassa so ābādho ahoṣīti.

GIRIMĀNANDASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHIASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Rājagahe
viharati Gijjhakūṭe pabbate. Atha kho cattāro mahārājā
mahatīyā ca Yakkha-senāya mahatīyā ca Gandhabba-senāya
mahatīyā ca Kumbhaṇḍa-senāya mahatīyā ca Nāga-senāya
catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā
catuddisaṃ āvaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhik-

kantavaṇṇā kevalakappam Gijjhakūṭam obhāsetvā: yena Bhagavā ten' upasaṅkamimsu: upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. || 1 ||

Te.pi kho Yakkhā app' ekacce Bhagavantam abhivādetvā ekamantaṃ nisīdimsu; app' ekacce yena Bhagavatā saddhim sammōdimsu sammōdanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu; app' ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisīdimsu; app' ekacce nāma gottam sāvetvā ekamantaṃ nisīdimsu; app' ekacce tuṇhībhūtā ekamantaṃ nisīdimsu. || 2 ||

Ekamantaṃ nisinna kho Vessavaṇṇo mahārājā Bhagavantam etad avoca:—

Santi hi, bhante, ulārā Yakkhā Bhagavato appasannā: santi hi, bhante, ulārā Yakkhā Bhagavato pasannā: santi hi, bhante, majjhimā Yakkhā appasannā: santi hi, bhante, majjhimā Yakkhā pasannā: santi hi, bhante, nīcā Yakkhā Bhagavato appasannā: santi hi, bhante, nīcā Yakkhā Bhagavato pasannā. || 3 ||

Yebhuyyena kho pana bhante Yakkhā appasannā yeva Bhagavato tam kissa hetu?

“Bhagavā hi, bhante, pāṇātipātā veramaṇīyā dhammaṃ deseti; adinnādāna veramaṇīyā dhammaṃ deseti; kāmesu micchācārā veramaṇīyā dhammaṃ deseti; musāvādā veramaṇīyā dhammaṃ deseti; surāmerayamajja-pamādatṭhānā veramaṇīyā dhammaṃ deseti.” || 4 ||

“Yebhuyyena kho pana, bhante, Yakkhā appaṭiviratā yeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesu micchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjapamādatṭhānā, tesam taṃ hoti appiyaṃ amanāpaṃ.” || 5 ||

“Santi hi bhante Bhagavato sāvakā araṇṇe vanapanthāni panthāni senāsanāni paṭisevanti appasaddhāni appanigghosāni vijanavātāni manussa-rahaseyyakāni paṭisallaṇa-sāruppani:

Tattha santi ulārā Yakkhā nivāsino, ye imasmim Bhagavato pāvacaṇe appasannā. Tesam pasādāya uggaṇhātu, bhante, Bhagavā Āṭanāṭiyaṃ rakkhaṃ bhikkhūnaṃ, bhikkhunīnaṃ, upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyāti.” Adhivāsesi Bhagavā tuṇhībhāvena. Atha

kho Vessavaṇo mahārājā Bhagavato adbhivāsanaṃ viditvā
tāyaṃ velāyaṃ imaṃ Āṭṇaṇṭiyaṃ rakkhaṃ abhāsi : || 6 ||

Vipassissa nam' atthu cakkhumantassa sirīmato !

Sikkhissa pi nam' atthu sabba-bhūtānukampino ! || 1 ||

Vessabhussa nam' atthu nahātakassa tapassino !

Nam' atthu Kakusandhassa Māra-senā-pamaddino ! || 2 ||

Koṇāgamaṇassa nam' atthu brāhmaṇassa vusīmato !

Kassapassa nam' atthu vippamuttassa sabbadhe ! || 3 ||

Angīrasassa nam' atthu Sakyaputtassa sirīmato !

Yo imaṃ dhammaṃ adesesi sabba-dukkha paṇ udānaṃ ! || 4 ||

Ye cāpi nibbutā loke yathābhūtaṃ vipassisuṃ

Te janā apisunā ca mahantā vītasāradā

Hitam devamanussānaṃ yaṃ namassanti Gotamaṃ

Vijjācaraṇa-sampannaṃ mahantaṃ vītasāradaṃ. || 5 ||

Yato uggacchati suriyo ādicco maṇḍalī mahā,

Yassa c'uggacchamānassa samvarī pi nirujjhati,

Yassa c'uggate suriye divaso ti pavuccati. || 6 ||

Rahado pi tattha gambhīro samuddo saritodako

Evaṃ taṃ tattha jānanti samuddo saritodako

Ito sa purimā disā iti naṃ ācikkhati jano. || 7 ||

Yaṃ disaṃ abhipāleti mahārājā yassasī so

Gandhabbānaṃ adhipāti Dhataratṭho iti nāmaso

Ramati naccagītehi Gandhabbehi purakkhato. || 8 ||

Puttā pi tassa bahavo eka nāmā ti me sutam

Asītim dasa eko ca Indanāmā mahabballā. || 9 ||

Te ca pi Buddhaṃ disvāna Buddhaṃ ādiccabandhunaṃ

Dūrato va namassanti mahantaṃ vītasāradaṃ. || 10 ||

Namo te purisājānā ! namo te puris' uttama !

Kusalena samekkhesi amanussā pi taṃ vandanti !

Sutam n'etaṃ abhiṇhaso tasmā evaṃ vademase. || 11 ||

Jinaṃ vandatha Gotamaṃ ! jinaṃ vandāma Gotamaṃ,

Vijjācaraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ ! || 12 ||

Yena Petā pavuccanti pisunā piṭṭhimamsikā

Pāṇātipātino luddā corā nekatikā janā. || 13 ||

Ito sā dakkhiṇā disā iti naṃ āeikkhati jano
 Yaṃ disaṃ abhipāleti mahārājā yasassiso
 Kumbhaṇḍāṇaṃ adhipati Viruḷho iti nāma so
 Ramati naccagītehi Kumbhaṇḍehi pur' akkhāto. || 14 ||

Puttā pi tassa bahavo eka nāmā ti me sutam
 Asītiṃ dasa eko ca Indanāmā mahabbalā || 15 ||

Te ca pi Buddhaṃ disvāna Buddhaṃ ādicca bandhunaṃ
 Dūrato va namassanti mahantaṃ vītasāraḍaṃ. || 16 ||

Namo te purisājaṇṇa ! namo te puris' uttama !
 Kusalena samekkhasi amanussā pi taṃ vandanti !
 Sutaṃ n' etaṃ abhiṇhaso tasmā evaṃ vandemase. || 17 ||

Jinaṃ vandatha Gotamaṃ, jinaṃ vandama Gotamaṃ,
 Vijjācaraṇasampannaṃ Buddhaṃ vandama Gotamaṃ ! || 18 ||

Yatha c' uggacchati suriyo ādicco maṇḍalī mahā
 Yassa c' uggacchamānassa divaso pi nirujjhati
 Yassa coggate suriye saṃvarīti pavuccati
 Rahado pi tattha gambhīro samuddo saritodako
 Evaṃ taṃ tattha jānanti samuddo saritodako. || 19 ||

Ito sā paccimā disā iti naṃ āeikkhati jano
 Yaṃ disaṃ abhipāleti mahārājā yasassī so
 Nāgānaṃ ca adhipati Virūpakkho iti nāmaso
 Ramati naccagītehi Nāgehi purākkhato. || 20 ||

Puttā pi tassa bahavo eka nāmā ti me sutam
 Asītiṃ dasa eko ca Indanāmā mahabbalā. || 21 ||

Te cāpi Buddhaṃ disvāna Buddhaṃ ādiccabandhunaṃ
 Dūrato va namassanti mahantaṃ vītasāraḍaṃ. || 22 ||

Namo te purisājaṇṇa, namo te puris' uttama
 Kusalena samekkhasi amanussā pi taṃ vandanti
 Sutaṃ n' etaṃ abhiṇhaso tasmā evaṃ vandemase ! || 23 ||

Jinaṃ vandatha Gotamaṃ ! jinaṃ vandāma Gotamaṃ
 Vijjācaraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ !
 Yena Uttara-kurūrammā Mahāmerū Sudassano
 Manussā tattha jāyanti amamā apariggahā. || 24 ||

Na te bijam pavapanti na pi nīyanti nangalā
Akaṭṭha-pākimam sāliṃ paribhuñjanti mānussā. ||25||

Akaṇam athusam suddham sugandham taṇḍulapphalam
Tuṇḍikīre pacitvāna tato bhuñjanti bhojanam. ||26||

Gāviṃ ekakhuraṃ katvā anuyanti diso disam
Pasuṃ ekakhuraṃ katvā anuyanti diso disam
Itthi vā vāhanam katvā anuyanti diso disam
Purisavāhanam katvā anuyanti diso disam
Kumārīvāhanam katvā anuyanti disa disam
Kumāravāhanam katvā anuyanti diso disam. ||27||

Te yāne abhirūhitvā sabbādisā anupariyanti pacārā tassa
rājino

Haṭṭhi-yānam assa-yānam dibba-yānam upaṭṭhitam
Pāsādā sivikā c' eva mahārajassa yassasī so
Tassa ca nagarā āhu antalikkhe sumāpitā
Āṭānāta Kusināṭa Parakusināṭa Nāṭapuriyā Parakusita-
nāṭa. ||28||

Uttarena Kupīvanto Janogham aparena ca
Navanavatiyo Ambara-ambaravatiyo Ālakamandā nāma
rājadhānī. ||29||

Kuverassa kho pana, mārissa, mahārajassa Visānā nāma
rājadhānī

Tasmā Kuvero mahārājā Vessavaṇo ti pavuccati. ||30||

Pacessanto pakāśenti Tatolā Tattalā Tatotalā
Ojasi Tejasi Tatojasi Sārorājā Ariṭṭho Nemi
Rahado pi tattha Dharaṇī nāma yato meghā pavassanti
Vassā yato patāyanti sabbāpi tattha Bhagalavatī nāma
Yattha Yakkhā payirupāsanti. ||31||

Tattha niccaphalā rukkhā nāmā dijagaṇāyutā
Mayura-koṇcābhi rudā-kokilādīhi vaggūbhi
Jīvam-jīvaka sadd' ettha, atho oṭṭhāva-cittakā
Kukutthakā kulīrakā vane pokkharasūtakā. ||32||

Sukasālika-sadd' ettha, daṇḍamāṇavakāni ca
Sobhati sabbakālam sa Kuvera-nalinī sadā. ||33||

Ito sā uttarā disā iti naṃ ācikkhati jano,
 Yaṃ disaṃ abhipāleti mahārājā yasassī so
 Yakkhānaṃ adhipati Kuvero iti nāmaso
 Ramati nacca-gītehi Yakkhehi pur' akkhāto. ||34||

Puttā pi tassa bahavo eka nāmā ti me sutāṃ
 Asītiṃ dasa eko ca Inda nāmā mahabbalā. ||35||

Te cāpi Buddhaṃ disvāna Buddhaṃ ādicca bandhunaṃ
 Dūrato va namassanti mahantaṃ vītasāradaṃ. ||36||

Namo te puris' ājañña, namo te puris' uttama
 Kusalena samakkhasi amanussa pi taṃ vandanti
 Sutaṃ n' etaṃ abhiñhaso : tasmā evaṃ vandemase ! ||37||

Jinaṃ vandatha Gotamaṃ ! Jinaṃ vandāma Gotamaṃ !
 Vijjācaraṇa-sampannaṃ Buddhaṃ vandāma Gotamaṃ ! ||38||

Ayaṃ kho sā, mārisa, Āṭanāṭiyā rakkhā, bhikkhunaṃ
 bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā, rakkhāya,
 avihiṃsāya, phāsu viharāyā ti. ||7||

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā
 upāsakassa vā upāsikāya vā : ayaṃ Āṭanāṭiyā rakkhā sugga-
 hitā bhavissati samattā pariyāputā tañce amanusso Yakkho vā
 Yakkhiṇī vā Yakkhapotako vā Yakkhapotikā vā Yakkha-
 mahāmatto vā Yakkhapārisajjo vā Yakkhapacāro vā ||8||

Gandhabbo vā Gandhabbī vā — pe — ||9||

Kumbhaṇḍo vā Kumbhaṇḍī vā — pe — ||10||

Nāgo vā Nāgīnī vā — pe — ||11||

paduṭṭhacitto gacchantāṃ vā anugaccheyya tṭhitaṃ vā
 upatitṭheyya, nisinnaṃ vā upanīsideyya, nipannaṃ vā
 upanipajjeyya. ||12||

Naṃ eso, mārisa, amanusso labheyya gāmesu vā nigamesu
 vā sakkāraṃ vā garukāraṃ vā.

Naṃ eso, mārisa, amanusso labheyya Ālakamandāya rāja-
 dhāniyā vatthum vā vāsaṃ vā.

Naṃ eso, mārisa, amanusso labheyya Yakkhānaṃ samitiṃ
 gantum. ||13||

Api ssu naṃ, mārisa, amanussā anavayhaṃ pi naṃ
 kareyyum avivayhaṃ. Api ssu naṃ, mārisa, amanussā attāhi

pi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ. Api ssu naṃ, mārisa, amanussā rittam pi pattam sise nikkujjeyyūṃ. Api ssu naṃ, mārisa, amanussā sattadhā pi assa muddham phāleyyuṃ. || 14 ||

Santi hi, mārisa, amanussā, caṇḍā, ruddā, rabhasā, te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti, seyyathāpi mārisa, || 15 ||

“rañño Māgadhasa vijite corā : te n' eva rañño Māgadhasa ādiyanti; na rañño Māgadhasa purisakānaṃ ādiyanti; na rañño Māgadhasa purisakānaṃ ādiyanti. Te kho te, mārisa, mahācorā pi rañño Māgadhasa avaruddhā nāma vuccanti. Evam eva kho, mārisa, santi hi amanussā caṇḍā, ruddā, rabhasā : te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti. Te kho 'te, mārisa, amanussā avaruddhā nāma vuccanti. || 16 ||

Yo hi koci, mārisa, amanusso Yakkho vā Yakkhinī — pe — || 17 ||

Gandhabbo vā Gandhabbī — pe — || 18 ||

Kumbhaṇḍo vā Kumbhandī — pe — || 19 ||

Nāgo vā Nāgīnī vā — pe — || 20 ||

paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikānaṃ vā gacchantam vā anugaccheyya, ṭhitam vā upatitṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya, imesaṃ Yakkhānaṃ Mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ upajjhāpetabbaṃ vikkanditabbaṃ viravītabbaṃ : || 21 ||

Ayaṃ Yakkho gaṇhāti, ayaṃ Yakkho āvisati, ayaṃ Yakkho heṭheti, ayaṃ Yakkho himsati, ayaṃ Yakkho vihimsati, ayaṃ Yakkho na muñcatīti. || 22 ||

Katamesaṃ Yakkhānaṃ Mahāyakkhānaṃ senā-patīnaṃ, mahā-senā-patīnaṃ ?

Indo Somo Varuṇo ca Bhāradvājo Pajāpati

Cando Kāmasetṭho ca Kinnughaṇḍu Nighaṇḍu ca

Panādo Opamañño ca Devasūto ca Mātali

Cittaseno ca Gandhabbo Naḷarājā Janesabho
 Sātāgiro Hemavato Puṇṇako Karatiyo Guḷo
 Sīvako Mucalindo ca Vessāmitto Yugandharo
 Gopālo Suppagedho ca Hirī Nettī ca Mandiyo
 Pañcālacaṇḍo Ālavako Pajjuno Sumano Sumukho
 Dadhimukho Maṇi Mānicaro Dīgho Atho Serissako
 saḥā. ||23||

Imesaṃ Yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahā-
 senāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ
 Ayaṃ Yakkho gaṇhāti — pe — na muñcatīti. ||24||

Ayaṃ kho sā, mārisa, Ātānāṭiyā rakkhā bhikkhunaṃ
 bhikkhunaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya
 avihiṃsāya phāsuvihārāyāti. ||25||

Handa ca' dāni mayaṃ mārisa gacchāma bahukiccā mayaṃ
 bahukaraṇīyāti. ||26||

Yassa dāni tumhe mahārājāno kālaṃ maññathāti. ||27||

Atha kho cattāro mahārājāno utthāyāsanaṃ, Bhagavantaṃ
 abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyimsu. ||28||

Te pi kho Yakkhā utthāyāsanaṃ app ekacce Bhagavantaṃ
 abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyimsu.

App' ekacce Bhagavatā saddhiṃ sammodimsu sammodanī-
 yaṃ kathaṃ sārāṇīyaṃ vītisāretvā tath ev' antaradhāyimsu.

App' ekacce yena Bhagavā, ten' añjaliṃ paṇāmetvā tatth'
 ev' antaradhāyimsu.

App' ekacce nāma gottaṃ sāvetvā tatth' ev' antaradhāyimsu.

App' ekacce tuṇhībhūtā tatth' ev' antaradhāyimsūti. ||29||

“Uggaṇhātha, bhikkhave, Ātānāṭiyaṃ rakkhaṃ! Pariyā-
 puṇātha, bhikkhave Ātānāṭiyaṃ rakkhaṃ! Dhāretha, bhi-
 kkhave, Ātānāṭiyaṃ rakkhaṃ! Atthasamhitāya, bhikkhave,
 Ātānāṭiyā rakkha bhikkhūnaṃ bhikkhunaṃ upāsakānaṃ
 upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsu viharāyāti.

Idaṃ avoca Bhagavā: attamanā te bhikkhū Bhagavato
 bhāsitaṃ abhinandun ti. ||30||

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantese : || 1 ||

“Dve 'me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve?

‘Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito ; yo cāyaṃ atta-kilamathānuyogo dukkho anariyo anattasaṃhito;—ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati.’ || 2 ||

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati ?

“Ayaṃ eva ariyo atthaṅgiko maggo, seyyathīdam : Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo sammāvāyāmo, sammāsaṭi, sammāsamādhi. || 3 ||

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati. || 3 ||

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ : jāti pi dukkhā, jarā pi dukkhā, vyādhī pi dukkhā, maraṇaṃ pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi icchaṃ na labhati taṃ pi dukkhaṃ—saṅkhittena pañc' upādānakkhandhā dukkhā. || 4 ||

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ : yāyaṃ taṇhā ponobbhavikā nandī-rāga-sahagatā tatra tatrabhinandī, seyyathīdam : Kāmatāṇhā, bhavataṇhā, vibhavataṇha. || 5 ||

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ, yo tassa yeva taṇhāya asesavirāga-nirodho cāgo paṭinissago mutti anālayo. || 6 ||

Idaṃ kho pana, bhikkhave, dukkhanirodhagāmini paṭipadā ariyasaccam.

Ayaṃ eva ariyo atthaṅgiko maggo : seyyathidaṃ sammāditṭhi — pe — sammāsamādhī. ||7||

Idaṃ dukkham ariyasaccan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, nāṇam upapādi, paññā upapādi, vijjā upapādi, aloko upapādi. ||8||

Taṃ kho pan' idaṃ dukkham ariyasaccam pariññeyan ti me, bhikkhave, pubbe ananussutesu dhammesu — pe — pariññātan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, nāṇam upapādi, paññā upapādi, vijjā upapādi, aloko upapādi. ||9||

Idaṃ dukkhasamudayaṃ ariyasaccam ti me, bhikkhave, — pe — aloko upapādi. ||10||

Taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pahātabban ti me bhikkhave — pe — pahānan ti me bhikkhave — pe — āloko upapādi. ||11||

Idaṃ dukkhanirodham ariyasaccam ti me bhikkhave — pe — āloko upapādi. ||12||

Taṃ kho pan' idaṃ dukkhanirodham ariyasaccam sacchikatabban ti me bhikkhave, — la — sacchikatan ti me, bhikkhave, — pe — āloko upapādi. ||13||

Idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan ti me, bhikkhave, — pe — āloko upapādi. ||14||

Taṃ kho pan' idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan bhāvetabban ti me, bhikkhave, — pe — bhāvitan ti me, bhikkhave, — pe — āloko upapādi. ||15||

Yāva kīvaṇca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ ti-parivaṭṭaṃ dvādasā-kāraṃ yathābhūtaṃ nāṇadassanaṃ na suvisuddhaṃ ahosi : n'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsim. ||16||

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ nāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadevama-

nussāya anuttaram sammāsambodhim abhisambuddho ti paccaññāsim. || 17 ||

Ñāṇaṇca pana me dassaṇaṃ udapādi: ‘Akuppā me ceto-vimutti, ayaṃ antimā jāti, n’atthi dāni punabbhavo ti.’ || 18 ||

Idaṃ avoca Bhagavā: attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandanti. || 19 ||

Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Kondaññaassa virajaṃ vītamalaṃ dhammacakkaṃ udapādi: ‘Yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhammaṃ ti.’ || 20 ||

Pavattite ca pana Bhagavatā dhammacakke Bhumma devā saddaṃ anussāvesuṃ: ‘Evaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci lokasmiṃ ti.’ || 21 ||

Bhummaṇaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ — pe —. || 22 ||

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatisā devā saddaṃ anussāvesuṃ — pe —. || 23 ||

Yāmā devā — pe —. || 24 ||

Tusitā devā — pe —. || 25 ||

Nimmānarati devā — pe —. || 26 ||

Paranimmitavasavattino devā — pe —. || 27 ||

Brahmapārisajjā devā — pe —. || 28 ||

Brahmapurohitā devā — pe —. || 29 ||

Mahābrahmā devā — pe —. || 30 ||

Parittābhā devā — pe —. || 31 ||

Appamānabhā devā — pe —. || 32 ||

Ābhassarā devā — pe —. || 33 ||

Parittasubhā devā — pe —. || 34 ||

Appamāṇasubhā devā — pe —. || 35 ||

Subhakiṇṇā devā — pe —. || 36 ||

Vehapphalā devā — pe —. || 37 ||

Asaññasattā devā — pe —. || 38 ||

Avihā devā — pe —. || 39 ||

Attappā devā — pe —. || 40 ||

Sudassā devā — pe —. || 41 ||

Sudassī devā — pe —. ||42||

Akaniṭṭhā devā — pe —. ||43||

Evam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samāpēna vā brāhmaṇēna vā devēna vā Māreṇa vā Brahmunā vā kenaci vā lokasmin ti. ||44||

Iti ha tena khaṇēna tena layēna tena muhuttēna yāva Brahmaloḡa saddo abbhuggaṇchi, ayaṇca kho dasasahassī-lokadhātu saṅkampi, sampakampi, sampavedhi ; appamāṇo ca uḷāro obbhāso loke pāturahosi atikkamma devānaṃ devānubhāvan ti. ||45||

Atha kho Bhagavā udānaṃ udānesi : “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño ti.” ||46||

Iti hi’ daṃ āyasmato Kondaññassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||47||

DHAMMACAKKAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekam samayaṃ Bhagavā Sakkesu viharatī Kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhiṃ paṇcamattehi bhikkhusatehi sabbehi’ eva arahantehi dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantam dassanāya bhikkhusaṅghaṇca. ||1||

Atha kho catunnam Suddhāvāsa-kāyikānaṃ devānaṃ etad ahosi :—

“Ayaṃ kho Bhagavā Sakkesu viharatī Kapilavatthusmiṃ mahāvane mahatā bhikkhu-saṅghena saddhiṃ paṇcamattehi bhikkhusatehi sabbehi’ eva arahantehi, dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantam dassanāya bhikkhu-saṅghaṇca. Yan nūna mayam pi yena Bhagavā ten’ upasasaṅkameyyāma, upasaṅkamitvā Bhagavato santike paccekam gātham bhāseyyāmāti.” ||2||

Atha kho tā devatā seyyathāpi nāma balavā puriso

sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ
sammiñjeyya evaṃ evaṃ kho Suddhāvāsesu devesu antara-
hitā Bhagavato purato pāturahaṃsu. ||3||

Atha kho tā devatā Bhagavantam abhivādetvā ekam-
antam aṭṭhaṃsu : ekamantaṃ ʔhitā kho ekā devatā Bhaga-
vato santike imaṃ gāthaṃ abhāsi :

“ Mahāsamayo pavanasmim
deva-kāyā samāgatā !
Āgatamhā imaṃ dhammasamayaṃ
dakkhitāye aparājitasaṅghan ” ti. ||1||

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ
abhāsi :

“ Tatra bhikkhavo samādahaṃsu
cittaṃ attano ujukaṃ akaṃsu
Sārathi va nettāni gaheṭvā
indriyāni rakkhanti paṇḍitā ” ti. ||2||

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ
abhāsi :

“ Chetvā khīlaṃ chetvā palighaṃ
indakhīlaṃ uhaccaṃ aneja
Te caranti suddhā vimalā
cakkhumatā sudantā susunāgā ” ti. ||3||

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ
abhāsi :

“ Ye keci buddhaṃ saraṇaṃ gatāse
na te gamissanti apāyaṃ
Pahāya mānusaṃ dehaṃ
devakāyaṃ paripuressantī ” ti. ||4||

Atha kho Bhagavā bhikkhū āmantesi :

“ Yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā
sannipatitā Tathāgataṃ dassanāya bhikkhu saṅghaṇca. Ye
pi te, bhikkhave, ahesuṃ atītaṃ addhānaṃ arahanto sammā-
sambuddhā, tesam pi Bhagavantānaṃ ete paramā yeva devatā
sannipatitā ahesuṃ, seyyathā pi mayhaṃ etarahi. Ye pi te,
bhikkhave, bhavissanti anāgataṃ addhānaṃ arahanto sammā-
sambuddhā, tesam pi Bhagavantānaṃ ete paramā yeva

devatā sannipatitā bhavissanti, seyyathā pi mayhaṃ eta-
rahi.” ||5||

“Ācikkhissāmi, bhikkhave devakāyānaṃ nāmāni, kitta-
yissāmi, bhikkhave, devakāyānaṃ nāmāni, desissāmi, bhi-
kkhave, devakāyānaṃ nāmāni. Taṃ suṇātha, sādhukaṃ
manasikarotha bhāsissāmiti. ||6||

“Evaṃ bhante!” ti. Te bhikkhū Bhagavato paccasso-
suṃ. Bhagavā etad avoca: ||7||

“Silokaṃ anukassāmi, yathā bhum mā tad assitā
Ye sitā girigabbhāraṃ pahitattā samāhitā
Puthu sīhā va sallinā lomahaṃsābhisambhuno
Odāta manasā saddhā vipassanaṃ anāvilā
Bhīyo pañca-sate ñatvā vane Kāpilavatthave. ||1||

Tato āmantayī satthā sāvake sāsane rate :
Devakāyā abhikkantā te vijānātha bhikkhave ?
Te ca ātappaṃ akarūṃ sutvā Buddhassa sāsanaṃ
Tesam pātur āhu ñāṇaṃ amanussāna dassanaṃ. ||2||

App’ eke satam addakkhūṃ sahaṃsaṃ atha sattati
Satam eke sahaṃsānaṃ amanussānaṃ addaṃsu
App eke ’nantaṃ adakkhūṃ disā sabbā phuṭā ahū
Taṃca sabbam abhiññāya pavakkhivāna cakkhumā
Tato āmantayī satthā sāvake sāsane rate :
Devakāyā abhikkantā te vijānātha bhikkhave ?
Ye vo ’haṃ kittayissāmi girāhi anupubbaso. ||3||

Sattasahaṃsā Yakkhā ca bhum mā Kāpilavatthavā
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ va-
naṃ. ||4||

Cha sahaṃsā Hemavatā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ va-
naṃ. ||5||

Sātāgirā ti-sahaṃsā Yakkhā — pe —. ||6||

Icc ete soḷasa sahaṃsā Yakkhā — pe —. ||7||

Vessāmittā pañca satā Yakkhā — pe —. ||8||

Kumbhīro Rājagahiko Vepullassa nivesanam,
 Bhīyo nam satasahassam Yakkhānam payirupāsati,
 Kumbhīro Rājagahiko so p' āga samitiṃ vanam. || 9 ||

Purimañca disaṃ rājā Dhatarattho tam pasāsati
 Gandhabbānam adhipati mahārājā yasassī so.
 Puttā pi tassa bahavo indanānā mahabbalā
 Iddhimanto jutimanto vaṇṇavanto yasassino
 Modamānā abhikkāmuṃ bhikkhūnam samitiṃ va-
 nam. || 10 ||

Dakkhiṇaṇca disaṃ rājā Virūḷho tam pasāsati
 Kumbhaṇḍānam adhipati mahārājā yasassī so
 Puttā pi tassa — pe —. || 11 ||

Pacchimañca disaṃ rājā Virūpakkho tam pasāsati
 Nāgānaṇca adhipati mahārājā yasassī so.
 Puttā pi tassa — pe —. || 12 ||

Uttarañca disaṃ rājā Kuvero tam pasāsati
 Yakkhānam adhipati mahārājā yasassī so
 Puttā pi tassa — pe —. || 13 ||

Purimaṃ disaṃ Dhatarattho, dakkhiṇena Virūlhako
 Pacchimena Virūpakkho, Kuvero uttaram disaṃ
 Cattāro te mahārājā samantā caturō disā
 Daddallamānā aṭṭhamsu vane Kāpilavatthave. || 14 ||

Tesaṃ māyāvino dāsā āgu vañcanikā saṭhā
 Māyā Kuṭeṇḍu Veteṇḍu Viṭucca Vitucco saḥā
 Candano Kāmasettho ca Kinnughanḍu Nighanḍu ca
 Panādo Opamañño ca devasūto ca Mātali
 Citta-Seno ca Gandhabbo Naḷarājā Janesabho
 Āguṃ Pañcasikho ceva Timbaru Suriyavaccasā
 Ete c' aññe ca rājāno Gandhabbā saha rājubhi
 Modamānā abhikkāmuṃ bhikkhūnam samitiṃ va-
 nam. || 15 ||

Athāgu Nābhasā Nāgā Vesalā saha Tacchakā
 Kambalassatarā āgu Pāyāgā saha ūtibhi,
 Yāmunā Dharatthā ca āgu Nāgā yasassino
 Erāvaṇo Mahānāgo so p' āgu samitiṃ vanam. || 16 ||

Ye nāgāraje sahasā haranti
 dibbā dvijā pakkhī visuddhacakkhū
 vehāsayā te vana-majjha-pattā
 Cittā Supaṇṇā iti tesam nāmaṃ
 abhayaṃ tadā Nāgarājanaṃ āsi
 Supaṇṇato khemaṃ akāsi Buddho
 Saṃhāhi vācāhi upavhayaṃtā
 Nāgā Supaṇṇā saraṇaṃ agaṃsu Buddhaṃ. ||17||

Jitā vajira-hatthena samuddaṃ asūrā sitā.
 Bhātaro Vāsavaś' ete iddhimanto yasassino.
 Kālakaṇṇa mahābhimsā asurā Dānaveghasā
 Vepacitti Sucitti ca Pahārādo Namuci saha
 Sataṇca Baliputtānaṃ sabbe verocanāmakā
 Sannayhitvā baliṃ senaṃ Rāhubhaddaṃ upagamuṃ
 Samayo dāni, bhadante, bhikkhūnaṃ samitiṃ va-
 naṃ. ||18||

Āpo ca devā Pathavi Tejo Vāyo tad āgamuṃ
 Varuṇā Vāruṇā devā Soma ca Yasasā saha
 Mettākaruṇā-kāyikā āgu devā yasassino
 Das' ete dasadhākāyā sabbe nānatta-vaṇṇino
 Iddhimanto — pe — samitiṃ vanaṃ ||19||

Vephu ca devā Sahalī ca Asamā ca duve Yamā
 Candass' upanissā devā candaṃ āgu purakkhatvā
 Suriyass' upanissā devā suriyaṃ āgu purakkhatvā
 Nakkhattāni purakkhatvā āgu mandavalāhakā
 Vasūnaṃ Vāsavo seṭṭho Sakko p' āgu Purindado
 Das' ete dasadhākāyā sabbe nānatta-vaṇṇino
 Iddhimanto — pe — samitiṃ vanaṃ. ||20||

Ath' āgu Sahabhū devā jalaṃ aggi sikhā-r-iva
 Ariṭṭhakā ca Rojā ca Ummā-puppha-nibhāsino ;
 Varuṇā saha Dhammā ca Accutā ca Anejakā
 Sūleyya Rucirā āgu, āgu Vāsavanesino
 Das' ete dasadhā kāyā — pe — samitiṃ vanaṃ. ||21||

Samāṇā Mahāsamāṇā Mānusāmānusuttamā
 Khiddāpadūsikā āgu, āgu Manopadūsikā

Athāgu Harayo devā ye ca Lohitavāsino
 Pāragā Mahāpāragā āgu devā yasassino
 Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||22||

Sukhā Karumbhā Aruṇā āgu Veghanasā sahā
 Odātagayhā Pāmokkhā āgu devā Vicakkhaṇā
 Sadāmattā Hāragajā Missakā ca yasassino
 Thanayaṃ āgu Pajjunno yo disā abhivassati :
 Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||23||

Khemiyā Tusitā Yāmā Kaṭṭhakā ca yasassino
 Lambitakā Lāmasetṭhā Joti nāma ca Āsavā
 Nimmānaratino āgu ath' āgu Paranimmitā
 Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||24||

Satṭh'ete deva-nikāyā sabbe nānatta-vappino
 Nāma-dvayena āgañchum ye c' aññe sadisā sahā :
 'Pamuṭṭhajātiṃ akhīlam oghatiṇṇaṃ anāsavaṃ
 Dakkhem' oghataraṃ Nāgaṃ candam va asitātigaṃ.' ||25||

Subrahmā Paramatto ca puttā iddhimato saha
 Sanam kumāro Tisso ca so p' āgu samitiṃ vanam. ||26||

Sahassa Brahmaloṇaṃ Mahābrahmā bhititṭhati
 Upapanno jutimanto bhismākāyo yasassī so. ||27||

Das'ettha issarā āgu paccaka-vasavattino ;
 Tesaṇca majjhato āgu Hārīto parivārīto. ||28||

Te ca sabbe abhikkante sa-Inda-deve sa-brahmake
 Mārasenā abhikkāmi : Passa kaṇhassa mandiyaṃ. ||29||

'Ettha gaṇhatha bandhatha rūgena bandhaṃ atthu ve
 Samantā parivarethā mā vo muñcitha koci naṃ.' ||30||

Iti tattha mahāsena kaṇhasenaṃ apesayi
 Pāṇinā talaṃ āhacca saraṃ katvāna bheravaṃ
 Yathā pāvussako meggho thanayanto savijjuko
 Tada so paccudāvatti saṅkuddho asayaṃ vasī. ||31||

Taṇca sabbam abhiññāya pavakkhitvāna eakkhumā
 Tato āmantayi satthā sāvake sāsane rate :
 Mārasenā abhikkantā te vijānātha bhikkhavo ?

Te ca ātappaṃ akarūṃ sutvā Buddhassa sāsanaṃ.
Vītarāgehi' apakkamaṃ na saṃ lomaṃ pi iñjayaṃ. ||32||

Sabbe vijītā saṅgāmā-bhayābhītā yasassino
Modanti saha bhūtehi sāvakaṃ te jane sutāti. ||33||

MAHĀSAMAYASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Āḷavakassa Yakkhassa bhavane. Atha kho Āḷavako Yakkho yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam etad avoca :

“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Dutiyam pi kho Āḷavako yakkho Bhagavantam etad avoca :
“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Tatthiyam pi kho Āḷavako yakkho Bhagavantam etad avoca :
“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Catuttham pi kho Āḷavako yakkho Bhagavantam etad avoca : “Nikkhama samaṇā” ti.

“Na kho paṇāhaṃ āvuso nikkhamissāmi. Yan te karaṇīyaṃ tam karohi” ti.

“Paṇhaṃ tam samaṇa pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāraṃ Gaṅgāya khipissāmi ti.”

“ ‘Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke, samā-
rake, sabrahmake, sassamaṇa brāhmaniyā pajāya sadevama-
nussāya, yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya,
pādesu vā gahetvā pāraṃ Gangāya khipeyya. Api ca tvaṃ
āvuso puccha yadā kaṅkhasī’ ” ti.

“ Kim sūdha vittaṃ purisassa seṭṭhaṃ? kimsu suciṇṇo
sukham āvahati?

Kimsu have sādhutaraṃ rasānaṃ? kathaṃ jīvaṃ jīvitaṃ
āhu seṭṭhaṃ? ” ti. || 1 ||

“ ‘Saddh’ idha vittaṃ purisassa seṭṭhaṃ, dhammo suciṇṇo
sukham āvahati,

Saccaṃ have sādhutaraṃ rasānaṃ, paññā jīvaṃ jīvitaṃ
āhu seṭṭhaṃ ’ ” ti. || 2 ||

“ Kathaṃsu tarati oghaṃ? kathaṃ tarati aṇṇavaṃ?
Kathaṃsu dukkhaṃ acceti? kathaṃsu parisujjha-
tīti? ” || 3 ||

“ ‘Saddhāya tarati oghaṃ, appamādena aṇṇavaṃ,
Viriyena dukkhaṃ acceti, paññāya parisujjhati. ’ ” || 4 ||

“ Kathaṃsu labhate paññaṃ? kathaṃsu vindate dhaṇaṃ?
Kathaṃsu kittiṃ pappoti? kathaṃ mittāni gantheti?
Asmā lokā paraṃ lokaṃ kathaṃ pecca na socati? ” || 5 ||

“ ‘Saddahāno arahataṃ dhammaṃ nibbāṇapattiyā
Sussūsaṃ labhate paññaṃ appamatto vicakkhaṇo.
Paṭirūpakārī dhuravā vuṭṭhātā vindate dhaṇaṃ
Saccena kittiṃ pappoti dadāṃ mittāni ganthati,
Asmā lokā paraṃ lokaṃ evaṃ pecca na socati.
Yass’ ete caturo dhammā saddhassa gharamesino
Saccaṃ dhammo dhiti cāgo sa ve pecca na socati.
Iṅgha aññe pucchassu puthu samaṇabrāhmaṇe
Yadi saccā damā cāgā khantyaâbhiyyo’ dha vijjati. ’ ” || 6 ||

“ Kathaṃ nu dāni puccheyyaṃ puthu samaṇabrāhmaṇe
Svāhaṃ ajja pajānāmi so attho samparāyiko.
Atthāya vata me Buddho vāsāyāḷavim āgato

Yo' haṃ ajja pajānāmi yattha dinnam mahapphalam
 So ahaṃ vicarissāmi gāmagāmaṃ purāpuram
 Namassamāno sambuddham dhammassa ca sudham-
 matan" ti. ||7||

Ā L A V A K A S U T T A M .

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho añña-tarā devatā abhikkantāya rattiya abhikkantavaṇṇā kevala-kappaṃ Jetavanam obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam abhivādetvā ekaman-tam atṭhasi, ekamantaṃ tṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

"Parābhavantam purisaṃ mayam pucchāma Gotamaṃ
 Bhagavantam puṭṭhum āgama kiṃ parābhavato
 mukhaṃ ?" ||1||

"Suvijāno bhavam hoti, suvijāno parābhavo
 Dhammakāmo bhavaṃ hoti, dhammadessī parābha-
 vo." ||2||

"Iti h' etaṃ vijānāma : paṭhamo so parābhavo
 Dutiyam Bhagavā brūhi : kiṃ parābhavato mu-
 khaṃ ?" ||3||

"Asant' assa piyā honti, sante na kurute piyaṃ
 asantaṃ dhammaṃ roceti taṃ parābhavato mu-
 khaṃ." ||4||

"Iti h' etaṃ vijānāma : dutiyo so parābhavo
 tatiyaṃ Bhagavā brūhi : kiṃ parābhavato mukhaṃ?" ||5||

"Niddāsīli saḥāsīli anuṭṭhātā ea yo naro
 alaso kodhapaññāto, taṃ parābhavato mukhaṃ." ||6||

"Iti h' etaṃ vijānāma : tatiyo so parābhavo
 catuttham Bhagavā brūhi : kiṃ parābhavato mu-
 khaṃ ?" ||7||

- “ ‘Yo mātaraṃ vā pitaraṃ vā jīṇṇakaṃ gata-yobbanam
pahūsanto na bharati, taṃ parābhavato mukhaṃ.’ ” || 8 ||
- “ ‘Iti h’ etaṃ vijānāma : catuttho so parābhavo
pañcamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 9 ||
- “ ‘Yo brāhmanaṃ vā samaṇaṃ vā aññaṃ vā pi vanibba-
kaṃ
musāvadena vañceti, taṃ parābhavato mukhaṃ.’ ” || 10 ||
- “ ‘Iti h’ etaṃ vijānāma : pañcama so parābhavo
chaṭṭhaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 11 ||
- “ ‘Pahūvitto puriso sa-hiraṇṇo sa-bhojano
eko bhuñjati sādhuṇi, taṃ parābhavato mukhaṃ.’ ” || 12 ||
- “ ‘Iti h’ etaṃ vijānāma : chaṭṭho so parābhavo
sattamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 13 ||
- “ ‘Jātitthaddho, dhanatthaddho, gottatthaddho ca yo naro
taṃ nātiṃ atimaññeti, taṃ parābhavato mukhaṃ.’ ” || 14 ||
- “ ‘Iti h’ etaṃ vijānāma : sattama so parābhavo
Aṭṭhaṃ Bhagavā brūhi : kiṃ parābhavato mukhaṃ ? ’ ” || 15 ||
- “ ‘Itthidhutto, surādhutto, akkhadhutto ca yo naro
laddhaṃ laddhaṃ vināseti, taṃ parābhavato mu-
khaṃ.’ ” || 16 ||
- “ ‘Iti h’ etaṃ vijānāma : aṭṭhama so parābhavo
navamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 17 ||
- “ ‘Sehi dārehi santuṭṭho vesiyā upadissati
dissati parādāresu, taṃ parābhavato mukhaṃ.’ ” || 18 ||
- “ ‘Iti h’ etaṃ vijānāma : navama so parābhavo
dasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 19 ||
- “ ‘Atīta-yobbano poso āneti timbarutthaniṃ
tassā issā na supati, taṃ parābhavato mukhaṃ.’ ” || 20 ||

“Iti h’ etaṃ vijānāma : dasamo so parābhavo
ekādasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ” ||21||

“ ‘Itthi-soṇḍiṃ vikiraṇiṃ purisaṃ vā pi tādisaṃ
issariyaṃ iṃ ṭhāpeti taṃ parābhavato mukhaṃ.’ ” ||22||

“Iti h’ etaṃ vijānāma : ekādasamo so parābhavo
dvādasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ” ||23||

“ ‘Appabhogo mahātaṇho khattiye jāyate kule
so ’dha rajjaṃ patthayati : taṃ parābhavato mu-
khaṃ.’ ” ||24||

“ ‘Ete parābhavo loke paṇḍito samavekkhiya
ariyo dassana-sampatto salokaṃ bhajate sivaṃ’ ” ti. ||25||

PARĀBHAVASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDDHASSA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ
viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kko
Bhagavā pubbaṇha samayaṃ nivasetvā pattacivaraṃ ādāya
Sāvatthiyaṃ piṇḍāya pāvisi. Tena kho pana samayena
Aggika-Bhāradvājassa brāhmaṇassa nivesane aggi pajjalito
hoti āhuti paggaḥitā. ||1||

Atha kho Bhagavā Sāvatthiyaṃ sapadānaṃ piṇḍāya cara-
māno, yena Aggika-Bhāradvājassa brāhmaṇassa nivesanaṃ,
ten’ uppaṇṇakamī. ||2|| Addasā kho Aggika-Bhāradvājo
brāhmaṇo Bhagavantam dūrato agacchantam disvāna Bha-
gavantam etad avoca :

“Tatr’ eva muṇḍaka, tatr’ eva samaṇaka, tatr’ eva vasalaka
tiṭṭhāhi ti.” ||3||

Evam vutte Bhagavā Aggika-Bhāradvājaṃ brāhmaṇam
etad avoca :

“ ‘Jānāsi pana tvaṃ brāhmaṇa, vasalaṃ vā vasala-karaṇe vā dhamme ti.’ ” || 4 ||

“ Na khvāhaṃ, bho Gotama, jānāmi vasalaṃ vā vasala-karaṇe vā dhamme ti. Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu : yathāhaṃ jāneyyaṃ vasalaṃ vā vasala-karaṇe vā dhamme ti.”

“ ‘Tena hi, brāhmaṇa, suṇāhi sādhukaṃ manasikarohi bhāsissāmī ti.’ ” || 5 ||

“ Evaṃ bho ” ti kho Aggika-Bhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca : || 6 ||

Kodhano upanāhi ca pāpamakkhī ca yo naro
vipannaditṭhi māyāvī, taṃ jaññā vasalo iti. || 1 ||

Ekajaṃ vā dijaṃ vā pi yo ’dha pāṇāni hiṃsati.
yassa pāṇe dayā n’atthi, taṃ jaññā vasalo iti. || 2 ||

Yo hanti parirundhati gāmāni nigamāni ca
niggāhako samaññato, taṃ jaññā vasalo iti. || 3 ||

Gāme vā yadi vāraññe yaṃ paresaṃ mamāyitaṃ
theyyā adinnaṃ ādiyati, taṃ jaññā vasalo iti. || 4 ||

Yo have iṇaṃ ādāya vuccamāno palāyati
na hi te iṇaṃ atthiti, taṃ jaññā vasalo iti. || 5 ||

Yo ve kiñcikkha-kamyatā panthasmiṃ vajataṃ janaṃ
hantvā kiñcikkhaṃ ādeti, taṃ jaññā vasalo iti. || 6 ||

Yo attahetu parahetu dhanahetu ca yo naro
sakkhipuṭṭho musābrūti, taṃ jaññā vasalo iti. || 7 ||

Yo ñātiṇaṃ sakhānaṃ vā dāresu patidissati
sahasā sampiyena vā, taṃ jaññā vasalo iti. || 8 ||

Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gatayobbanāṃ
pahūsanto na bharati, taṃ jaññā vasalo iti. || 9 ||

Yo mātaraṃ vā pitaraṃ vā bhātaraṃ vā bhaginiṃ
sassuṃ hanti roseti vā, taṃ jaññā vasalo iti. || 10 ||

Yo atthaṃ pucchito santo anattaṃ anusāsati.
paṭicchantena manteti, taṃ jaññā vasalo iti. || 11 ||

Yo katvā pāpakaṃ kammaṃ ‘mā maṃ jaññā’ ti icchati
so paṭicchanna-kammanto, taṃ jaññā vasalo iti. ||12||

Yo ve parakulaṃ gantvā bhutvāna sucibhojanaṃ
āgataṃ na paṭipūjeti, taṃ jaññā vasalo iti. ||13||

Yo brāhmaṇaṃ vā samaṇaṃ vā aññaṃ vā pi vanibbakaṃ
musāvādena vañceti, taṃ jaññā vasalo iti. ||14||

Yo brāhmaṇaṃ vā samaṇaṃ vā bhattakāle upaṭṭhite
roseti vācā na ca deti, taṃ jaññā vasalo iti. ||15||

Asataṃ yo ‘dha pabrūti mohena paliguṇṭhite
kiñcikkhaṃ nijigimsāno, taṃ jaññā vasalo iti. ||16||

Yo c’attanaṃ samukkaṃse parañca avajānāti
nihīno sena mānena, taṃ jaññā vasalo iti. ||17||

Rosako kadariyo ca pāpiccho maccharī saṭho
ahiriko anottapī, taṃ jaññā vasalo iti. ||18||

Yo buddhaṃ paribhāsati atha vā tassa sāvakaṃ
paribbājaṃ gahaṭṭhaṃ vā, taṃ jaññā vasalo iti. ||19||

Yo ve anarahā santo, araham paṭijānāti
coro sabrahmake loke esa kho vasalādhamo !
ete kho vasalā vuttā mayā vo ye pakāsītā. ||20||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo
kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||21||

Tadaminā pi jānātha yathā me ‘daṃ nidassanaṃ :
“Caṇḍālaputto Sopāko Mātāngo iti vissuto. ||22||
So yasaṃ paramaṃ patto Mātāngo yaṃ sudullabhaṃ
agañchunṃ tass’ upaṭṭhānaṃ khattiyā brāhmaṇā bahū. ||23||
So devayānaṃ āruya virājaṃ so mahāpathaṃ
kāmarāgaṃ virājetvā brahmalokūpago āhu. ||24||
Na naṃ jāti nivāresi brahmalokūpapattiyā,
ajjhāyakākule jātā brāhmaṇā mantabandhuno : ||25||
Te ca pāpesu kammesu abhiñhaṃ upadissare
ditṭh’eva dhamme gārayhā samparāye ca duggatiṃ
na te jāti nivāreti duggaccā garahāya vā : ” ||26||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo
kammanā vasalo hoti, kammanā hoti brāhmaṇo. || 27 ||

Evam vutte Aggika-Bhāradvājo brāhmaṇo Bhagavantam
etad avoca :

“ ‘ Abhikkantam, bho Gotama, abhikkantam bho Gotama !
nikkujjitam vā ukkujjeyya, paṭicchannaṃ vā vivareyya,
mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ
dhāreyya cakkhumanto rūpāni dakkhinantīti : evaṃ eva
bhotā Gotamanena aneka pariyāyena dhammo pakāsito.
Esāhaṃ Bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dham-
mañca bhikkhusaṅghañca ! Upāsakaṃ maṃ bhavaṃ Gotamo
dhāretu, ajjatagge paṇupetaṃ saraṇaṃ gatan ti ’ ’ ! || 7 ||

VASALASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Magadhesu
viharatī Dakkhiṇāgirismim Ekānālāyaṃ brāhmaṇagāme. || 1 ||
Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa
pañcamattāni naṅgala-satāni payuttāni honti vappakāle. || 2 ||
Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā patta-cīva-
raṃ ādāya yena Kasībhāradvājassa brāhmaṇassa kammanto,
ten’ upasaṅkami. || 3 || Tena kho pana samayena Kasībhā-
radvājassa brāhmaṇassa parivesanā vattatī. || 4 || Atha kho
Bhagavā yenā parivesanā ten’ upasaṅkami upasaṅkamitvā
ekamantaṃ atthāsī. addasā kho Kasībhāradvājo brāhmaṇo
Bhagavantaṃ etad avoca :

“ Ahaṃ kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca
vapitvā ca bhuñjāmi. Tvaṃ pi samaṇa kasassu ca vapassu
kasitvā ca vapitvā ca bhuñjassu ti. ”

“ ‘ Ahaṃ pi kho, brāhmaṇa, kasāmi ca vapāmi ca kasitvā
ca vapitvā ca bhuñjāmī ti. ’ ”

“ Na kho pana mayaṃ passāma bhoto Gotamassa yugaṃ
vā naṅgalaṃ vā phālaṃ vā pācanaṃ vā balivaddaṃ vā. ”

Atha ca pana bhavaṃ Gotamo evaṃ āha :—

“ ‘Ahaṃ pi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmīti.’ ”

Atha kho Kasībhāradvājo brāhmaṇo Bhagavantam gāthāya ajjhabhāsi : || 5 ||

“ Kassako paṭijānāsi na ca passāma te kaṣiṃ
kasino pucchito brūhi, yathā jānemu te kaṣiṃ. ” || 1 ||

“ ‘Saddhā bijaṃ, tapo vuttḥi, paññā me yuga-naṅgaḷam
hiriṃ isā, mano yottaṃ, sati me phālapācanam. || 2 ||
Kāyagutto vacīgutto āhāre udare yato
saccaṃ karomī tiddānaṃ soraccaṃ me pamocanaṃ. || 3 ||
Viriyaṃ me dhura-dhorayhaṃ yogakkhemādhivahanaṃ
gacchati ativattanaṃ yattha gantvā na socati. || 4 ||
Evaṃ esa kaṣi kaṭṭhā sū hoti amatapphalā
etaṃ kaṣiṃ kasitvāna sabbadukkhā pamuccatīti.’ ” || 5 ||

Atha kho Kasībhāradvājo brāhmaṇo mahatīyā kaṃsūpatiyā
pāyāsaṃ vadḍhetvā Bhagavato upanāmesi :

“ Bhuñjatu bhavaṃ Gotamo pāyāsaṃ ! Kassako bhavaṃ,
yaṃhi bhavaṃ Gotamo amatapphālaṃ kāsīṃ kāsātīti. ” || 6 ||

“ ‘Gāthābhigītaṃ me abhojaneyyaṃ
sampaṣṣataṃ brāhmaṇa n’ esa dhammo
gāthābhigītaṃ panudanti buddhā
dhamme sati, brāhmaṇa, vutti-r-esā.’ ” || 6 ||

“ ‘Aññena ca kevalinaṃ mahesiṃ
khīṇāsavaṃ kukkucavūpasantaṃ
annena pānena upaṭṭhahassu
khettaṃ hi taṃ puññapekhaṣsa hotīti.’ ” || 7 ||

“ Atha kassa cāhaṃ bho Gotama imaṃ pāyāsaṃ dammīti. ”

“ ‘Na khvāhaṃ taṃ, brāhmaṇa, passāmi sadevake loke
samārake sabrahmake sassamaṇabrāhmaṇiya pajāya sadeva-
manussāya, yassa so pāyāso bhutto sammā pariṇāmaṃ
gaccheyya, aññatra Tathāgatassa vā Tathāgatasāvakassa vā :
tena hi tvaṃ, brāhmaṇa, taṃ pāyāsaṃ appaharite vā chaḍḍeti
appāyake vā uḍake opilāpehīti. || 7 ||

Atha kho Kasībhāradvājo brāhmaṇo taṃ pāyāsaṃ appā-

ṇake uduke opilāpesi. Atha kho so pāyāso uduke pakkhitto ciccīṭāyati ciccīṭāyati sandhūpāyati sampadhūpayati : seyyathāpi nāma phālo divasā santatto uduke pakkhitto ciccīṭāyati ciccīṭāyati sandhūpāyati sampadhūpāyati : evam eva so pāyāso uduke pakkhitto ciccīṭāyati ciccīṭāyati sandhūpāyati sampadhūpayati. || 8 ||

Atha kho Kasībhāradvājo brāhmaṇo samviggo lomahaṭṭhajaṭo yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantaṃ etad avoca :

“ Abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama ! seyyathāpi bho Gotama nikkujjitaṃ vā ukkujeyya, paṭichannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti : Evam eva, bho Gotama, aneka pariyayena dhammo pakāsito. Esāham bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhu-saṅghaṇca. Labheyyaṃ ahaṃ bho Gotamassa santike pabbajjaṃ labheyyaṃ upasampadan ti.” || 9 ||

Alattha kho Kasībhāradvājo brāhmaṇo Bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho pan' āyasmā Bhāradvājo eko vūpakatṭho appamatto ātāpī pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyaṃ pabbajanti, tad anuttaram brahmacariya-pariyosānaṃ diṭṭh' eva dhamme sayama abhiññā sacchikatvā upasampajja vihāsi.

“ Khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti,” abhiññā aññataro ca kho pan' āyasmā Bhāradvājo arahataṃ ahoṣīti. || 10 ||

KASĪBHĀRADVĀJASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evama me sutama : Ekama samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū āmantesi : ‘bhikkhavo’ ti, ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosuma. Bhagavā etad avoca : || 1 ||

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmuna vā kenaci vā lokasmin ti. Yad idaṃ catunnaṃ ariyasaccānaṃ ācikkhatā desatā paññāpatā paṭṭhapatā vivaraṇā vibhajanaṃ uttānākammaṃ.

Katamesaṃ catunnaṃ ?

Dukkhasa ariyasaccassa ācikkhatā — pe —.

Dukkhasamudayaṃ ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —

Dukkhanirodhagāminīpaṭipadā ariyasaccassa ācikkhatā
— pe —. || 2 ||

Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇa vā kenaci vā lokasmiṃ : yad idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhatā — pe —. || 3 ||

“Sevetha, bhikkhave, Sāriputta-Moggallāṇe, bhejatha, bhikkhave, Sāriputta-Moggallāṇe paṇḍitā bhikkhū anuggāhakaṃ brahmacārīnaṃ : seyyathāpi bhikkhave, janettī evaṃ Sāriputto : seyyathāpi jātassa āpādetā evaṃ Moggallāṇo. Sāriputto, bhikkhave, sotāpatti-phale vineti ; Moggallāṇo uttamatthe vineti ; Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ vivarituṃ vibhajituṃ uttānākātun ti.

Idaṃ avoca Bhagavā : idaṃ vatvā Sugato utthāyāsanaṃ vihāraṃ pāvisi. || 4 ||

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi :

‘Āvuso bhikkhavo’ ti ‘āvuso’ ti kho. te bhikkhū āyasmato Sāriputtassa paccassosun : Āyasmā Sāriputto etad avoca :

“Tathāgatena, āvuso, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmuna vā kenaci vā lokasmiṃ : yad idaṃ catunnaṃ ariyasaccānaṃ ācikkhatā — pe —. || 5 ||

Katamesaṃ catunnaṃ ?

Dukkhasa ariyasaccassa ācikkhatā — pe —

Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhagāminiipatipadassa ariyasaccassa ācikkhatā
— pe —. ||6||

Katamā ca, āvuso, dukkhaṃ ariyasaccaṃ ?

“Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, mara-
ṇaṃ pi dukkhaṃ, soka-parideva-dukkha-domanass-upāyāsā
dukkhā: yam p’ icchaṃ na labhati taṃ pi dukkhaṃ, sañ-
khittena pañe’ upādānakkhandhā dukkhā.

Katamā ca āvuso jāti ?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti
sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatina-
naṃ paṭilābho.—Ayaṃ vuccat’ āvuso jāti. ||1||

Katamā ca āvuso jarā ?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā,
jīraṇatā, khaṇḍiccaṃ, pāliccaṃ valittacatā āyuno saṃhāni
indriyānaṃ paripāko.—Ayaṃ vuccat’ āvuso jarā. ||2||

Katamā ca āvuso maraṇaṃ ?

Yā tesam tesam sattānaṃ tamhā tamhā sattanikāye cuti
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya
khandhānaṃ bhedo kalebarassa nikkhepo.—Idaṃ vuccat’
āvuso maraṇaṃ. ||3||

Katamā ca āvuso soko ?

Yo kho āvuso aññataraññatarena byasanena samannāga-
tassa aññataraññatarena dukkhadhammena phuṭṭhassa soko
socanā socanattaṃ antosoko antoparisoko.—Ayaṃ vuccat’
āvuso soko. ||4||

Katamā ca āvuso paridevo ?

Yo kho āvuso aññataraññatarena byasanena samannāga-
tassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo
paridevo ādevo paridevo ādevanā paridevanā ādevitattaṃ
paridevitattaṃ. Ayaṃ vuccat’ āvuso paridevo. ||5||

Katamā ca dukkhaṃ ?

Yaṃ kho āvuso kāyikaṃ dukkhaṃ kāyikaṃ kāya-
samphassaṃ dukkhaṃ asūtaṃ vedayitaṃ.—Idaṃ vuccat’
āvuso dukkhaṃ. ||6||

Katamā ca āvuso domanassam ?

Yaṃ kho āvuso cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ.—Idaṃ vuccat' āvuso domanassam. ||7||

Katamā ca āvuso upāyāso ?

Yo kho āvuso aññataraññatarena byasanena samannāgatena aññataraññatarena dukkhadhammena phutṭhassa āyāso upāyāso āyāsitaṃ upāyāsitaṃ. Ayaṃ vuccat' āvuso upāyāso. ||8||

Katamā ca āvuso yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ ?

Jātidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati, taṃ pi dukkhaṃ.

Jarādharmānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho vata mayaṃ na jarādharmā assāma, na ca vata no jarā āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ.

Byādhidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho ca vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ.

Maraṇadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho ca vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇam āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ.

Soka-parideva-dukkhadomanass-upāyāsā dhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho vata mayaṃ na soka-paridevadukkhadomanassupāyāsā dhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyum : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ. ||9||

Katamā cāvuso saṅkhittena pañcupādānakkhandhā dukkhā ?

Seyyathidaṃ : Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññānupādānakkhandhā. —Ime vuccat' āvuso saṅkhittena pañcupādānakkhandhā dukkhā. ||10||

Idaṃ vuccat' āvuso dukkhaṃ ariyasaccaṃ. ||7||

Katamā ca āvuso dukkhasamudayaṃ ariyasaccaṃ ?

Yāyaṃ taṇhā ponobbhavikānandirūga-sahagatā tatra tatratā-
bhinandinī : seyyathidaṃ :

Kāmatāṇhā bhavataṇhā vibhavataṇhā.—Idaṃ vuccat' āvuso
dukkhasamudayaṃ ariyasaccaṃ. ||8||

Katamā ca āvuso dukkhanirodhaṃ ariyasaccaṃ ?

Yo tassā yeva taṇhāya asesavirāganirodho eāgo paṭinissago
mutti anālayo.—Idaṃ vuccat' āvuso dukkhanirodhaṃ ariya-
saccaṃ. ||9||

Katamā ca āvuso dukkhanirodhagāminī paṭipadā ariya-
saccaṃ ?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo : seyyathidaṃ : sammā-
diṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-
ājīvo, sammā-vāyāmo, sammāsati, sammāsamādhī.

Katamā ca āvuso sammādiṭṭhi ?

Yaṃ kho āvuso dukkhe-ñāṇaṃ, dukkhasamudaye-ñāṇaṃ,
dukkhanirodhe-ñāṇaṃ, dukkhanirodha-gāminīpaṭipadāya-ñā-
ṇaṃ.—Ayaṃ vuccat' āvuso sammādiṭṭhi. ||1||

Katamā ca āvuso sammāsaṅkappo ?

Nekkhammasaṅkappo abyāpādasāṅkappo avihimsasaṅ-
kappo.—Ayaṃ vuccat' āvuso sammāsaṅkappo. ||2||

Katamā ca āvuso sammāvācā ?

Musāvādā veramaṇī pisunāvācāya veramaṇī pharusāvācāya
veramaṇī samphappalāpāya veramaṇī.—Ayaṃ vuccat' āvuso
sammāvācā. ||3||

Katamā ca āvuso sammākammanto ?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchā-
cārā veramaṇī.—Ayaṃ vuccat' āvuso sammākammanto. ||4||

Katamā ca āvuso sammā-ājīvo.

Idh' āvuso ariyasāvako micchā ājīvaṃ pahāya, sammā-
ājīvena jivikaṃ kappeti.—Ayaṃ vuccat' āvuso sammā
ājīvo. ||5||

Katamā ca āvuso sammāvāyāmo ?

Idh' āvuso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ

dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti — pe — padahati.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti — pe — padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammohāya bhīyo bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ padahati.—Ayaṃ vuccat' āvuso sammāvāyāmo. || 6 ||

Katamā ca āvuso sammāsati ?

Idh' āvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Vedanā vedanānupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Citte cittānupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Dhamme dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ayaṃ vuccat' āvuso sammāsati. || 7 ||

Katamā ca āvuso sammāsamādhī ?

Idh' āvuso bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati sato sampajāno sukhañca kāyena paṭisamvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbe ca somanassa-domanassānaṃ atthagamā addukkaṃ asukhaṃ upekkhāsati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati.—Ayaṃ vuccat' āvuso sammāsamādhī. || 8 ||

Idaṃ vuccat' āvuso dukkhanirodhagāminīpaṭipadā ariya-saccaṃ. || 10 ||

Tathāgatena āvuso arahatā sammāsambuddhena Bārāṇasiyam Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitam appaṭivattiyam samanena vā brāhmaṇena vā devena va Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ ācikkhatā desatā paññapatā paṭṭhapatā vivaraṇā vibhajanā uttānā-kamman ti. ||11||

Idaṃ avoca āyasma Sariputto attamanā te bhikkhū āyasmato Sariputtassa bhāsitaṃ abhinandun ti.

SACCAVIBHAṄGA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosun : Bhagavā etad avoca : ||1||

“Bhūtapubbaṃ, bhikkhave, rājā ahosi Arūṇavā. Rañño kho pana bhikkhave Arūṇavato Arūṇavati nāma rājadhānī ahosi. ||2||

Arūṇavatiyaṃ kho pana bhikkhave rājadhānīyaṃ Sikhī Bhagavā Arahaṃ Sammāsambuddho upanissāya vihāsi. ||3||

Sikhissa kho pana bhikkhave Bhagavato Arahato Sammā-sambuddhassa Abhibhū Sambhavaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ. ||4||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibhuṃ bhikkhuṃ āmantesi : ||5||

“Āyāma brahmaṇa yena aññataro brahmaloko : ten’ upasaṅkamissāma yāva bhattassa kālo bhavissati.” ||6||

Evam bhante ti kho te bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paccassosi. ||7||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibhū ca bhikkhu seyyathāpi nāma : balavā

puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ sammiñjeyya. ||8||

Evam evaṃ Aruṇavatiyā rājadhāniyā antarahitā tasmiṃ brahmaloke pāturaheṣuṃ.

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibbuṃ bhikkhuṃ āmantesi : “ Paṭibhātu brahmaṇa taṃ brahmuṇo ca brahma-parisā ca brahmapārisajjānaṃ ca dhammī kathā ti.” ||9||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahmānaṃca brahmaparisaṇca brahmapārisajje ca dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. ||10||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca ujjhāyanti khīyanti vipācenti.

Acchariyaṃ vata bho abbhutaṃ vata bho kathaṇhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatīti. ||11||

Atha kho bhikkhave Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibbuṃ bhikkhuṃ āmantesi :—

“ Ujjhāyanti kho te brahmaṇa brahmā ca brahmaparisā ca brahmapārisajjā ca : acchariyaṃ vata bho abbhutaṃ vata bho — kathaṇhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatīti.”

Tena hi tvam brahmaṇa bhiyyo so mattāya brahmaṇca brahmaparisaṇca brahmapārisajje ca saṃvejehīti. ||12||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā dissamānena pi kāyena dhammaṃ desesi adissamānena pi kāyena dhammaṃ desesi : dissamānena hetthimena upaḍḍhakāyena, adissamānena uparimena upaḍḍhakāyena dhammaṃ desesi : dissamānena pi uparimena upaḍḍhakāyena, adissamānena hetthimena upaḍḍhakāyena pi dhammaṃ desesi. ||13||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhuta-citta-jātā aheṣuṃ. Acchariyaṃ vata bho abbhutaṃ vata bho samaṇassa mahiddhikatā mahānubhāvatāti. ||14||

Atha kho Abhibhū bhikkhū Sikhī Bhagavantam Arahantaṃ Sammāsambuddhaṃ etad avoca :

“Abhijānāmi khvāhaṃ bhante bhikkhusaṅghassa majjhe evarūpaṃ vācaṃ bhasitā, pahomi khvāhaṃ āvuso brahmaloke t̥hito saḥassilokadhātum̐ sareṇa viññāpetuṃ ti. Etassa brahmaṇā kālo yaṃ tvaṃ brahmaṇa brahmaloke t̥hito saḥassi-loka-dhātum̐ sareṇaviññāpeyyāsīti. ||15||

Evam̐ bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Araḥato Sammāsambuddhassa paṭissutvā brahmaloke t̥hito imā gāthāyo abhāsi :

Ārabhatha, nikkamatha, yuñjatha Buddhasāsane
Dhunātha maccuno senaṃ nāḷikeram̐ va kuñjaro. ||1||

Yo imasmiṃ dhammavinaye appamatto viḥassati
Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatīti. ||2||

Atha kho bhikkhave Sikhī ca Bhagavā Arahaṃ Sammāsambuddho Abhibhū ca bhikkhu brahmaṇca brahmaparisaiṇca brahmapārisajje ca samvejetvā seyyathāpi nāma : balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ sammiñjeyya : evaṃ eva tasmiṃ brahmaloke antarahitā Arūṇavatiyā rājadhāniyā pāturaḥesum̐. ||16||

Atha kho bhikkhave Sikhī Bhagavā Arahaṃ Sammāsambuddho bhikkhū āmantesi :—

“Assuttha no tumhe bhikkhave Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||17||

“Assumha kho mayaṃ bhante Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||18||

“Yathā kathaṃ pana tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||19||

“Evam̐ kho mayaṃ bhante assumhā Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassa :

Ārabhattha, nikkamatha, yuñjatha Buddhasāsane
Dhunātha maccuno senaṃ nāḷikeram̐ va kuñjaro. ||1||

“Yo imasmiṃ dhammavinaye appamatto viḥassati
Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatī ti. ||2||

“Evaṃ kho mayaṃ bhante assumha Abhibhussa bhikkhuno brahmaloke ʔhitassa gāthāyo bhāsamānassā ti.” ||20||

“Sādhū, sādhū, bhikkhave, sādhū kho tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke ʔhitassa gāthāyo bhāsamānassā ti. ||21||

Idaṃ avoca Bhagavā : attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti. ||22||

ARUNAVATISUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaṃ me suttaṃ : Ekaṃ samayaṃ Bhagavā Sakkesu viharati Devadahan nāma Sakyānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi :—

“Nāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi.”

“Na ca panāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyaṃ ti vadāmi.”

“Ye te, bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇa bhava-saṃyojanā sammad-aññavimuttā : sohaṃ bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyaṃ ti vadāmi. ||1||

“Taṃ kissa hetu ? Katan tesu appamādena abhabbate pamajjituṃ. Ye ca kho te, bhikkhave, bhikkhu sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti ; nesāhaṃ bhikkhave bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi.” ||2||

“Taṃ kissa hetu ? Santi bhikkhave cakkhuvīññeyyā, rūpā manoramā pi amanoramā pi. Tyassa phussa cittaṃ na pariyaḍāya tiṭṭhati cetaso apariyaḍānā āraddhaṃ hoti viriyaṃ asallīnaṃ upaṭṭhitā satī apamuṭṭhā passaddho kāyo asā-raddho samāhitaṃ cittaṃ ekaggaṃ : imaṃ khvāhaṃ, bhi-

kkhave, appamādassa phalaṃ samphassa-māno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi. || 3 ||

Santi bhikkhave ghānaviññeyyā gandhā manoramā pi amanoramā pi. || 4 ||

Santi bhikkhave jivhāviññeyyā rasā manoramā pi amanoramā pi. || 5 ||

Santi bhikkhave kāyaviññeyyā phoṭṭhabbā manoramā pi amanoramā pi. || 6 ||

Santi bhikkhave manoviññeyyā dhammā manoramā amanoramā pi.

Tyassa phussa cittaṃ na pariyaḍāya tiṭṭhati cetaso aperiyaḍānā araddhaṃ hoti : viriyaṃ asallīnaṃ upaṭṭhitā sati apamuṭṭhā passaddho kāyo asāradhho samāhitaṃ cittaṃ ekaggaṃ : imaṃ khvāhaṃ bhikkhave appamādapphalaṃ samphassamāno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi. || 7 ||

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Diṭṭhā mayā bhikkhave cha phassāyatanānikā nāma nirayā.

Tatha : yaṃ kiñci cakkhunā rūpaṃ passati anīṭṭharūpaṃ ñeva passati neva iṭṭharūpaṃ akantarūpaṃ ñeva passati no kantarūpaṃ amanāparūpaṃ ñeva passati no manāparūpaṃ.

Yaṃ kiñci sotena saddaṃ suṇāti — pe —.

Yaṃ kiñci ghānena gandhaṃ ghāyati — pe —.

Yaṃ kiñci jivhāya rasaṃ sāyati — pe —.

Yaṃ kiñci kāyena phoṭṭhabbam phusati — pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti anīṭṭharūpaṃ yeva vijānāti, no iṭṭharūpaṃ akantarūpaṃ yeva vijānāti, no kantarūpaṃ amanāparūpaṃ yeva vijānāti no manāparūpaṃ. || 8 ||

Lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave, khaṇo vo, bhikkhave, paṭiladdho brahmacariyavāsāya.

Diṭṭhā mayā, bhikkhave, cha-phassāyatanānikā nāma saggā.

Tattha : yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ

yeva passati no anitt̐harūpaṃ : kantarūpaṃ yeva passati no akantaṃ rūpaṃ : manāparūpaṃ yeva passati no amanāparūpaṃ.

— pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti it̐harūpaṃ yeva vijānāti, no anitt̐harūpaṃ : kantarūpaṃ yeva vijānāti, no akantarūpaṃ : manāparūpaṃ yeva vijānāti, no amanāparūpaṃ. ||9||

Lābhā vo bhikkhave, suladdhaṃ vo bhikkhave, khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Rūpārāmā, bhikkhave, devamanussā rūparatā, rūpasamuditā rūpavipariṇāma-virāganirodhā dukkhā bhikkhave devamanussā viharanti.

Saddārāmā, bhikkhave, — pe —.

Gandhārāmā, bhikkhave, — pe —.

Rasārāmā, bhikkhave, — pe —.

Phoṭṭhabbārāmā, bhikkhave, — pe —.

Dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasamuditā dhammavipariṇāma virāganirodhā dukkhā, bhikkhave, devamanussā viharanti. ||10||

Tathāgato ca kho, bhikkhave, Arahāṃ Sammāsambuddho rūpānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā na rūpāramo, na rūparato na rūpasamudito na rūpavipariṇāma virāganirodhā sukho bhikkhave Tathāgato viharati.

Saddānaṃ — pe —.

Gandhānaṃ — pe —.

Rasānaṃ — pe —.

Phoṭṭhabbānaṃ — pe —.

Dhammānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā : na dhammārāmo, na dhammarato, na dhammasamudito, na dhammavipariṇāma virāganirodho sukho bhikkhave Tathāgato viharatīti. ||11||

Idaṃ avoca Bhagavā. Idaṃ vatvā ca Sugato : athāparaṃ etad avoca satthā :—

Rūpā saddā gandhā rasā phassā dhammā ca kevalā
Iṭṭhā kantā manāpā ca yāva tattha ti vuccanti. ||1||

Sadevakassa lokassa ete vo sukhasammatā
Yattha ce te nirujjhanti taṃ tesam dukkham samma-
taṃ. ||2||

Sukham taṃ diṭṭhamariyehi sakkāyassa nirodhanam
Paccanīkam idaṃ hoti sabbalokena passatam. ||3||

Yaṃ pare sukhato āhu tad ariyā āhu dukkhato
Yaṃ pare dukkhato āhu tad ariyā sukhato vidū. ||4||

Passadhammaṃ duvijānaṃ sammulhettha aviddasu
Nivutānaṃ tamo hoti andhakāro apassatam. ||5||

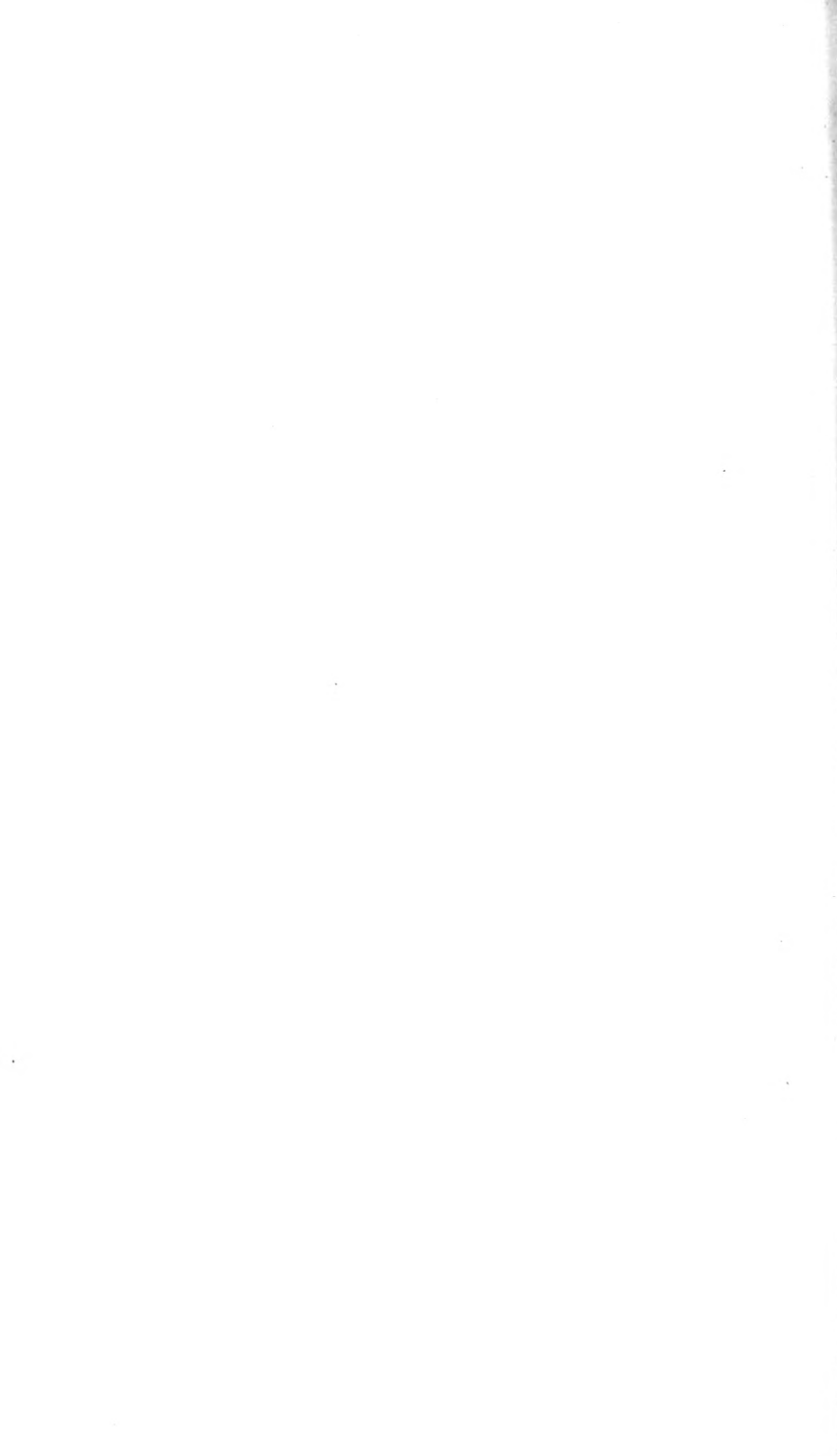
Satañca vivaṭaṃ hoti aloko passatam iva
Santike na vijānanti maggadhammassa kovidā. ||6||

Bhavarāga-paretebhi bhavayogānusāribhi
Māradheyyānupannebhi nāyaṃ dhammosusambuddho. ||7||

Ko nu aññatram ariyebhi padi sambuddham arahati
Yaṃ padaṃ sammadaññāya parinibbanti anāsavā ti. ||8||

DEVADAHASUTTAṀ.

PARITTAṀ NITṬHITAṀ.



A COLLECTION OF KAMMAVĀCĀS.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA.

CHAP. I.

THE ORDINATION OF A PRIEST.

Paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā
pattacīvaram ācikkhitabbam :

‘Ayan te patto?’ “Āma bhante.”

‘Ayaṃ saṅghāṭī?’ “Āma bhante.”

‘Ayaṃ uttarāsaṅgo?’ “Āma bhante.”

‘Ayaṃ antaravāsako?’ “Āma bhante.”

‘Gaccha amumhi, okāse tiṭṭhāhi!’

Suṇātu me bhante saṅgho ! *Nāgo āyasmato Tīssassa* upa-
sampadāpekho. Yadi saṅghassa pattakallam, aham *Nāgaṃ*
anusāseyyam.

Suṇasi *Nāga* ! ayan te paccakālo bhūtakālo. Yaṃ jātam,
taṃ saṅghamajjhe pucchante : santaṃ atthīti vattabbam,
asantaṃ natthīti vattabbam.

Mā kho vitthāsi ! mā kho maṅku ahosi !

Evam taṃ pucchissan ti.

Santi te evarūpā ābādhā ?

‘Kuṭṭham?’ “Natthi bhante.”

‘Gaṇḍo?’ “Natthi bhante.”

‘Kilāso?’ “Natthi bhante.”

‘Soso?’ “Natthi bhante.”

‘Apamāro?’ “Natthi bhante.”

‘Manusso’ si?’ “Āma bhante.”
 ‘Puriso’ si?’ “Āma bhante.”
 ‘Bhujisso’ si?’ “Āma bhante.”
 ‘Anaṇḍo’ si?’ “Āma bhante.”
 ‘Na’ si rājabhāṭo?’ “Āma bhante.”
 ‘Anuññāto’ si mātāpitūhi?’ “Āma bhante.”
 ‘Paripuṇṇa-vīsati-vasso’ si?’ “Āma bhante.”
 ‘Paripuṇṇan te patta-cīvaram?’ “Āma bhante.”
 ‘Kinnāmo’ si?’ “Ahaṃ bhante *Nāgo* nāma.”
 ‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante *āyasmā*
Tissathero nāma.”

Suṇātu me bhante saṅgho! *Nāgo āyasmato Tissassa*
 upasampadāpekho. Anusiṭṭho so mayā.

Yadi saṅghassa pattakallaṃ, *Nāgo* āgaccheyya.

Āgacchāhīti vattabbo:

Saṅghaṃ bhante upasampadaṃ yācāmi: Ullumpatu maṃ
 bhante saṅgho, anukampaṃ upādāya!

Dutiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullum-
 patu maṃ bhante saṅgho, anukampaṃ upādāya!

Tatiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullum-
 patu maṃ bhante saṅgho, anukampaṃ upādāya!

Suṇātu me bhante saṅgho! ayaṃ *Nāgo āyasmato Tissassa*
 upasampadāpekho. Yadi saṅghassa pattakallaṃ ahaṃ *Nāgaṃ*
 antarāyike dhamme puccheyyaṃ:

Suṇasi *Nāga*! ayaṃ te saccakālo bhūtakālo. Yaṃ jātaṃ
 taṃ pucchāmi: Santaṃ atthīti vattabbaṃ, asantaṃ natthīti
 vattabbaṃ.

Santi te evarūpā ābādhā:

‘Kutṭhaṃ?’ “Natthi bhante.”

‘Gaṇḍo?’ “Natthi bhante.”

‘Kilāso?’ “Natthi bhante.”

‘Soso?’ “Natthi bhante.”

‘Apamāro?’ “Natthi bhante.”

‘Manusso’ si?’ “Āma bhante.”

‘Puriso’ si?’ “Āma bhante.”

‘Bhujisso’ si?’ “Āma bhante.”

‘Anaṇḍo’ si?’ “Āma bhante.”

‘Na’ si rājabhaṭo?’ “Āma bhante.”

‘Anuññāto’ si mātāpitūhi?’ “Āma bhante.”

‘Paripuṇṇa-vīsati-vasso’ si?’ “Āma bhante.”

‘Paripuṇṇan te pattacīvaraṃ?’ “Āma bhante.”

‘Kinnāmo’ si?’ “Aham bhante *Nāgo* nāma.”

‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante *āyasmā Tisatthero* nāma.”

Supātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho, parisuddho antarāyikehi dhammehi, paripuṇṇ’ assa patta-cīvaraṃ *Nāgo* saṅghaṃ upasampadaṃ yācati *āyasmatā Tissena* upajjhāyena.

Yadi saṅghassa pattakallaṃ saṅgho *Nāgaṃ* upasampadeyya *āyasmatā Tissena* upajjhāyena.

Esā Ñatti :

Supātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ’ assa pattacīvaraṃ *Nāgo* saṅghaṃ upasampadaṃ yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati, so bhāseyya.

Dutiyam pi etaṃ atthaṃ vadāmi :

Supātu me bhante saṅgho! ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ’ assa pattacīvaraṃ *Nāgo* saṅghaṃ upasampadaṃ yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati, so bhāseyya.

Tatiyam pi etaṃ atthaṃ vadāmi.

Supātu me bhante saṅgho! ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ’ assa pattacīvaraṃ *Nāgo* saṅghaṃ upasampadaṃ yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati so bhāseyya.

Upasampanno saṅghena Nāgo āyasmatā Tissena upajjhāyena : khamati saṅghassa : tasmā tuṇhī evaṃ etaṃ dhārayāmīti.—

Tāvadeva chāyā metabbā ;
Utupamāṇaṃ ācikkhitabbā ;
Divasabhāgo ācikkhitabbo ;
Saṅgīti ācikkhitabbā.—

Cattāro nissayā ācikkhitabbā
Cattāri ca akaraṇīyāni ācikkhitabbāni :

1) “*Piṇḍiyālopabhojanaṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : Saṅghabhattaṃ, uddeśabhattaṃ, nimantanāṃ, salākabhattaṃ, pakkhikaṃ, uposathikaṃ, pāṭipadikaṃ.” “*Āma bhante !*”

2) “*Paṃsukūlacīvaraṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : khomaṃ, kappāsikaṃ, koseyyaṃ, kambalaṃ, sāṇaṃ, bhaṅgaṃ.” “*Āma bhante.*”

3) “*Rukkhamūlasenāsanaṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : vihāro aḍḍha-yogo, pāsādo, hammiyaṃ, guhā.” “*Āma bhante !*”

4) “*Pūtimuttabhesaḍḍhaṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : Sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ.” “*Āma bhante !*”

1) “*Upasampannena bhikkhunā methuno dhammo na paṭisevitaṃ antamaso tiracchānagatāya pi*. Yo bhikkhu methunaṃ dhammaṃ paṭisevati assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Puriso sīsacchinno abhabbo tena sarīrabandhanena jīvitum, evaṃ eva bhikkhu methunaṃ dhammaṃ paṭisevitvā assamaṇo hoti asakyaputtiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” “*Āma bhante !*”

2) “*Upasampannena bhikkhunā adinnaṃ theyyasaṅkhātānaṃ na ādātubbaṃ antamaso tiṇasalākaṃ upādāya*. Yo bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasaṅkhātānaṃ ādiyati, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Paṇḍupalāso bandhanā pamutto abhabbo haritattāya evaṃ eva bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā

adinnaṃ theyyasaṅkhātāṃ ādiyitvā, assamaṇo hoti asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante!””

3) “*Upasampanna bhikkhunā sañceicca pāṇo jīvītā na voropetabbo antamaso kunthakipillikaṃ upādāya*: Yo bhikkhu sañceicca manussaviggahaṃ jīvītā voropeti antamaso gabbha-pātaṇaṃ upādāya assamaṇo hoti asakya-puttiyo. Seyyathāpi nāma puthu silā dvedhā bhinnā appaṭisaṇḍhikā hoti, evaṃ eva bhikkhu sañceicca manussaviggahaṃ jīvītā voropetvā assamaṇo hoti, asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante.””

4) “*Upasampanna bhikkhunā uttari-manussa-dhammo na ullapitabbo antamaso suññāgāre abhirāmiti*. Yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhim vā samāpattiṃ vā maggaṃ vā phalaṃ vā assamaṇo hoti asakya-puttiyo. Seyyathāpi nāma: tālo matthakā chinno, abhabbo puna viruḥhayā evaṃ eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullapitvā, assamaṇo hoti asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante.””

CHAP. II.

THE INVESTITURE OF A PRIEST WITH THE THREE ROBES.

Suṇātu me bhante saṅgho. Yo so saṅghena ticīvarena avippavāso sammato. Yadi saṅghassa pattakallaṃ saṅgho taṃ ticīvarena avippavāsaṃ samūhaneyya.

Esā ñatti :

Suṇātu me bhante saṅgho : Yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṃ ticīvarena avippavāsaṃ samūhanati. Yassāyasmato khamati etassa ticīvarena avippa-

vāsassa samugghāto, so tuṇh' assa. Yassa na kkhamati so bhāseyya. Samūhato so saṅghena ticīvarena avippavāso. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmiti.

CHAP. III.

THE FIXING OF A BOUNDARY FOR THE PERFORMANCE OF THE UPOSATHA.

Supātu me bhante saṅgho ! Yā sā saṅghena sīmā sammannitā samānasamvāsā ek' uposathā : yadi saṅghassa patta-kallaṃ saṅgho taṃ sīmāṃ samūhaneyya.

Esā ñatti :

Supātu me bhante saṅgho ! yā sā saṅghena sīmā sammannitā samānasamvāsā ek' uposathā, saṅgho taṃ sīmāṃ samūhanati. Yassāyasmato khamati etissā sīmāya samānasamvāsāya ek' uposathāya samugghāto so tuṇh' assa. Yassa na kkhamati, so bhāseyya. Samūhata sā sīmā saṅghena samānasamvāsā ek' uposathā. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmiti.

'Purattimāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Purattimāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Dakkhiṇāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Dakkhiṇāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Pacchimāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Pacchimāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Uttarāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

‘Uttarāya anudisāya kin nimittam?’ “Pāsāṇo bhante!”

‘Eso pāsāṇo nimittam!’

Suṇātu me bhante saṅgho! Yāvataṁ samantā nimittā kittitā: yadi saṅghassa pattakallaṁ saṅgho etehi nimित्तेhi sīmaṁ sammanneyya samāna-samvāsam ek’ uposatham.

Esā ñatti:

Suṇātu me bhante saṅgho! Yāvataṁ samantā nimittā kittitā saṅgho etehi nimित्तेhi sīmaṁ sammannati samānasamvāsam ek’ uposatham. Yassāyasmato khamati etehi nimित्तेhi sīmāya sammuti samāna-samvāsāya ek’ uposathāya, so tuṇh’ assa! Yassa na kkhamati so bhāseyya! Sammatā sā sīmā saṅghena etehi nimित्तेhi samānasamvāsā ek’ uposathā. Khamati saṅghassa tasmā tuṇhī evam etaṁ dhārayāmīti.

Suṇātu me bhante saṅgho! Yā sā saṅghena sammata samānasamvāsa ek’ uposathā: Yadi saṅghassa pattakallaṁ saṅgho taṁ sīmaṁ ticīvarena avippavasam sammaneyya ṭhapetvā gāmaṇca gāmūpacaraṇca.

Esā ñatti:

Suṇātu me bhante saṅgho! Yā sā saṅghena sīmā sammataṁ samānasamvāsā ek’ uposathā saṅgho taṁ sīmaṁ ticīvarena avippavāsam sammannati ṭhapetvā gāmaṇca gāmūpacāraṇca.

Yassāyasmato khamati etissa sīmāya ticīvarena avippavāsāya sammuti ṭhapetvā gāmaṇca gāmūpacāraṇca, so tuṇh’ assa! yassa na kkhamati so bhāseyya.

Sammataṁ sā sīmā saṅghena ticīvarena avippavāsā ṭhapetvā gāmaṇca gāmūpacāraṇca. Khamati saṅghassa tasmā tuṇhī evam etaṁ dhārayāmīti.

CHAP. IV.

THE BESTOWMENT OF THE KATHINA ROBE.

Suṇātu me bhante saṅgho! Idaṁ saṅghassa kaṭhina-dussam uppannam. Yadi saṅghassa pattakallaṁ, saṅgho imaṁ kaṭhinadussam itthannāmassa bhikkhuno dadeyya kaṭhinaṁ attharitam.

Esā ñatti.

Sunātu me bhante saṅgho ! Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Saṅgho imaṃ kaṭhinadussaṃ itthannā-massa bhikkhuno 'dethi kaṭhinaṃ attharituṃ. Yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānaṃ kaṭhinaṃ attharituṃ so tuṇh'assa. Yassa na kkhamati so bhāseyya. Dinnaṃ idaṃ saṅghena kaṭhinadussaṃ itthannāmassa bhikkhuno kaṭhinaṃ attharituṃ. Khamati saṅghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti.

Kaṭhinadāyakaassa vatthaṃ atthi sace so taṃ ajānanto puechati : “ Bhante kathaṃ kaṭhinaṃ dātabban ti ? ”

Tassa evaṃ ñeikkhitabbaṃ : “ “ Tiṇṇaṃ eīvarūnaṃ aññatara-pahonakaṃ suriyuggamana-samaye vatthaṃ kaṭhinacīvaram demā ti dātuṃ vattatīti :

“ “ Atthārakena bhikkhunā sace saṅghāṭiyā kaṭhinaṃ attharitu kāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā : navā saṅghāṭi adhiṭṭhātabbā, “ imāya saṅghāṭiyā kaṭhinaṃ attharāmīti,” vācā bhinditabbā. Tena kaṭhinatthārakena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā añjalinaṃ paggaḥetvā evaṃ assa vacanīyo :

“ Atthatam, bhante, saṅghassa kaṭhinaṃ dhammiko kaṭhinatthāro, anumodatha ! ”

“ “ Atthatam āvuso saṅghassa kaṭhinaṃ dhammiko kaṭhinatthāro anumodamā ti ! ” ”

Sunātu me bhante saṅgho ! Yadi saṅghassa pattakallaṃ saṅgho kaṭhinaṃ uddhareyya.

Esā ñatti :

Sunātu me bhante saṅgho ! Yadi saṅghassa pattakallaṃ saṅgho kaṭhinaṃ uddharati. Yassāyasmato khamati kaṭhinassa ubbhāro so tuṇh'assa ! yassa na kkhamati, so bhāseyya.—

Ubbhatam saṅghena kaṭhinaṃ ! Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

CHAP. V.

THE ELECTION OF A PRIEST.

Ahaṃ bhante itthannāmaṃ therasammutiṃ icchāmi! sohaṃ, bhante, saṅghaṃ itthannāmaṃ thesasammutiṃ yācāmi! Dutiyam pi yācāpetvā, tatiyam pi yācāpetvā byāttena bhikkhuna paṭibaleṇa saṅgho ñāpetabbo:

Suṇātu me bhante saṅgho! ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ thesasammutiṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ dadeyya.

Esā ñatti:

Suṇātu me bhante saṅgho! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ thesasammutiṃ yācati, saṅgho itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ dānaṃ, so tuṇh' assa. Yassa na khamati so bhāseyya.—Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ thesasammuti: khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmi.

CHAP. VI.

THE GIVING OF A NAME TO A PRIEST.

Ahaṃ bhante itthannāmaṃ nāmasammutiṃ icchāmi, sohaṃ bhante saṅghaṃ itthannāmaṃ nāmasammutiṃ yācāmi. Dutiyam pi yācāpetva tatiyam pi yācāpetvā byāttena bhikkhuna paṭibaleṇa saṅgho ñāpetabbo:

Suṇātu me bhante saṅgho! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ dadeyya.

Esā ñatti:

Suṇātu me bhante saṅgho ! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācati : saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ nāma sammutiyaṃ dānaṃ so tuṇh' assa ! Yassa na kkhamati so bhāseyya.

Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ nāmasammuti : Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārāyāmīti.—

Evaṃ kammavācaṃ katvā byattena bhikkhunā paṭibaleṇa dātabbo ti.

CHAP. VII.

THE DEDICATION OF A VIHĀRA.

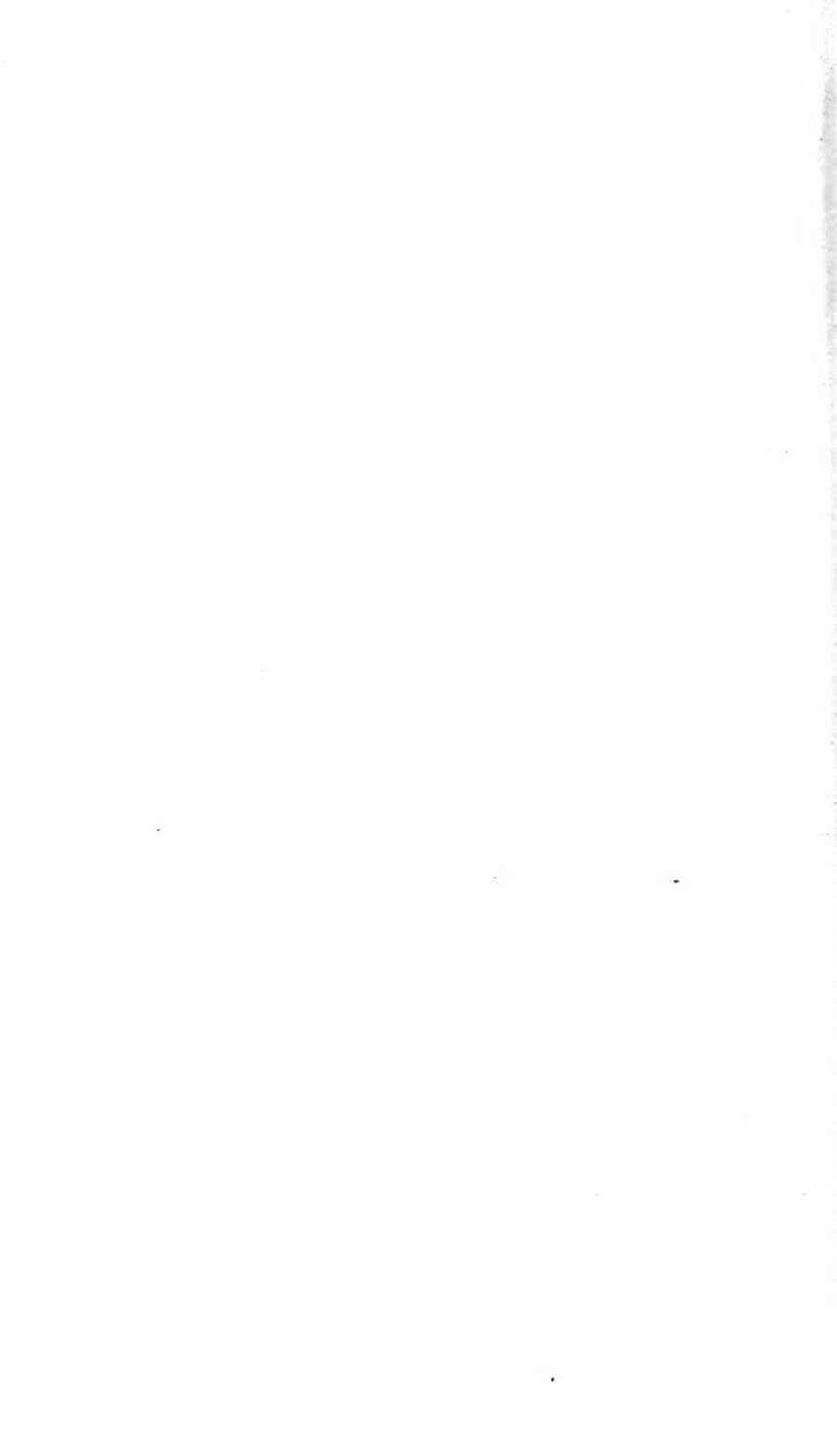
Suṇātu me bhante saṅgho ; Yadi saṅghassa pattakallaṃ saṅgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammanneyya.

Esā ñatti :

Suṇātu me bhante saṅgho ! Saṅgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. Yassāyasmato khamati itthannāmassa vihārassa kappiya bhūmiyaṃ sammuti so tuṇh' assa : Yassa na kkhamati so bhāseyya. Sammato saṅghena itthannāmo vihāro kappiyabhūmi. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārāyāmīti.

HANDBOOK OF PĀLI.

III. GLOSSARY.



GLOSSARY.

A.

A, and before vowels AN, a negative particle ; used only in composition.

AṂSO, a part, a period of time.

AṂSO, AṂSAM, shoulder.

a-katṭho (adj.), not ploughed.

a-kaṇo, rice freed from the red coating which underlies the husks.

a-kanto (adj.), unpleasant, disagreeable.

a-kāliko (adj.), without delay (epithet of the dhamma), immediate.

a-kuppo (adj.), firm, immoveable.

a-kusalo (adj.), bad, evil, sinful.

a-kkuddho (adj.), not violent.

akkha-dhutto, gambler.

akkhātā (m.), one who tells.

a-kkhāti, to tell.

AKKHO, a die.

AGGAM, point, top, extremity.

AGGI (m.), fire.

AGGO (adj.), first, foremost.

AṄGAM, limb ; share, quality, attribute.

acceti, to pass beyond, to overcome ; p. p. *atīto*, past.

AJJA (adv.), now, to-day.

ajjatagge, henceforward.

AJJHATTAM, individual thought.

ajjhattaṃ (adv.), relating to the individual.

ajjhattiko (adj.), internal, belonging to the individual.

AJJHĀYAKO, a preceptor.

AÑJALI (m.), the hollow of the joined hands.

aññaturo, one, a certain.

AÑÑĀ (f.) knowledge.

aññatra (adv.), otherwise, with the exception of.

AÑÑO, other.

ATTO, a case, a cause.

ATṬHA (num.), eight.

aṭṭhaṅgiko (adj.), eightfold.

aṭṭhano, eighth.

ATṬHI (n.), bone ; caus. *aṭṭhiyati*, to treat as a bone.

ATṬHIMINĪJĀ (f.), marrow.

ATṬHO, reason.

ADDHAYOGO (t. t.), large hall.

aṇuko (adj.), very small.

AṆṆAVO, the sea, the ocean.

ATI (adv. and prep.), over, beyond, exceeding, before vowels *acc*.

ati-go (adj.), escaping from. [gant.

ati-maññati, to despise, to be arro-

ati-mānī (adj.), proud.

ATIREKALĀBHO (t. t.), extra allowance.

ATTĀ (n.), self, mind (for declension, see Grammar).

ATTHA (adv.), here. [ance.

ATTHAM (Skr. *asta*), disappear-
attha-gamo, *atthañ*², disappearance,
annihilation.

a-ttharati, to spread out.

atthāya (adv.), for the good of.

ATTHI, to be (for conjugation, see Grammar).

ATTHO, reason, desire; property.

ATHA, **ATHO** (adv.), and; but.

a-thuso (adj.), free from husk.

a-diṇṇādānaṃ, taking what is not given.

ADDHĀNAM, a road; a long time.

ADHAMO (adj.), lowest.

ADHI (adv. and prep.), above, over;
frequently in composition before
vowels *ajjh*.

adhi-tiṭṭhati, to devote oneself.

adhi-tṭhānaṃ, resting-place.

ADHI-PATI (m.), lord, chief.

adhi-bhāsati, to address; aor. *ajjha-
bhāsi*.

adhi-vahanam, carrying.

adhi-rāsanaṃ, the assent. [accept.

adhi-rāseti (caus.), to consent, to

a-naṇṇo, free from debt.

au-attā (m.), not a self.

au-atto (adj.), without individu-
ality, unreal.

an-attha-saṃhito, profitless.

an-anu-giddho, without greediness.

an-anu-ssuto (adj.), unheard of.

an-anto, without end, innumerable.

ANA-BHĀVO, non-existence; *ana-
bhāvaṃ gacchati*, to come to
nothing, to perish.

an-ābhirati, dissatisfaction.

an-arahā, not being a saint.

an-ariyo, ignoble.

anavajjātā (f.), blamelessness.

anavajjo (adj.), blameless.

an-avayho (adj.), not to be given in
marriage.

an-avaseso, without remainder.

an-avilo, clear from.

anākulo, untroubled.

anāgato, future, coming. [less.

anālayo, free from desire, passion-

A-NICCO (adj.) (t. t.), perishable,
not lasting.

aniṭṭho (adj.), unpleasant.

ANU (adv. and prep.), after, later;
along, again, in consequence.

anu-kathiyati, to recite.

anu-kampako, compassionate.

anu-kampī, compassionate.

anu-jāuāti, to permit; p. p. *anuñ-
ñato*.

an-uṭṭhānaṃ, want of energy.

anu-ṭṭhitati, to make to follow.

an-uttaro (adj.), than which none is
higher, the highest.

anudisā (f.), an intermediate point
of the compass.

an-up-pagacchati, not to embrace.

anu-para-yati, to walk round and
round.

anu-passī (adj.), looking at, contem-
plating.

anu-pubbaso (adv.), in regular order.

anuppanno, not arisen.

an-uppādo, not arising.

anu-yāti, to follow.

anu-yogo, being addicted to.

anu-rakkhati, to protect.

ANU-SAYO (t. t.), repentance.

anusārī (adj.), following.

anu-sāsati, to teach.

anu-ssarati, to call in mind.

anu-ssāveti (caus.), to cause to be heard, to proclaim.

an-ejo (adj.), free from desire.

an-ottapī (adj.), fearless of sinning.

ANTAM, the intestines, bowels.

ANTAGUÑAM, mesentery.

antamaso, even.

ANTARA (adv. and prep.), within, between, among.

antara-dhānam, disappearance.

antara-dhāyati, to vanish, to hide ; p. p. *antarahito*, vanished.

antarāyiko, causing an obstacle.

ANTARA-VĀSAKO (t. t.), undergarment worn by a Buddhist priest.

ANTALIKKHAM, sky, air.

ANTIMO, last, final.

ANTO (adv. and prep.), within, in, inside ; see also *antara*.

ANTO (also neuter), end, limit.

ANDHO (adj.), blind.

andha-kāro, darkness.

ANNAṂ, food.

APAMĀRO, epilepsy.

a-pamuṭṭho (adj.), not left behind.

a-parājito, unconquered.

a-parimāṇo (adj.), immense, undefined.

a-pariyādānam, not taking up, not laying hold of.

APARO (adj.), other, subsequent ; western.

a-pādako, having no feet.

APĀYO [going away], hell.

API, PI (part.), also, even.

a-pisuno (adj.), not calumnious.

ap-eti, to go away.

appa-kicco, having few cares.

a-ppagabbho, not arrogant.

a-ppaṭi-sandiko, that cannot be united.

appa-nigghoso, free from noise.

a-ppa-matto, vigilant, careful.

a-ppamāṇo (adj.), infinite.

a-ppa-mādo, vigilance, zeal.

appa-saddo, free from noise.

a-ppa-sanno, dissatisfied.

a-ppiyo, not dear, hateful.

APPO (adj.), small, weak ; frequently in composition.

abbh-ug-gacchati, to reach. [sire.

A-BY-ĀPĀDO (t. t.), absence of *a-bhabbatā* (f.), non-liability.

a-bhabbo (adj.), incapable.

a-bhayaṁ, safety from danger.

ABHI (adv. and prep.), exceeding ; in, into.

abhi-kkanto, handsome, beautiful.

abht-kkanto (p. p. p.), *abhikkamati*, advanced.

abhi-kkamati, to step forward.

abhi-kkamo, advancing.

abhi-gīto, (p. p. p.), recited.

abhi-jānāti, to know ; ger. *abhiññā*.

ABHIJJHĀ (f.), covetousness.

abhi-tiṭṭhati, to surpass.

ABHITTHĀNAM (t. t.), crime, deadly sin.

ABHIṆHAM (adv.), repeatedly.

abhiṇhaso (adv.), repeatedly. [with. *abhi-nandati*, to rejoice, to be pleased

ABHI-NIBBATTI (f.) (t. t.), rebirth in another existence.

abhi-niveso, adhering to.
abhi-pāleti, to guard, to keep.
abhi-ppa-modayaṃ, rejoicing.
abhi-ramati, to delight.
abhi-rūlo, cooing, singing.
abhi-rūhati, to mount.
abhi-rassati, to cause to rain.
abhi-vadeti, caus. of *abhivadati*, to salute.
abhi-sameti, to penetrate.
a-bhojaneyyo, not to be eaten.
a-mato (adj.), immortal.
a-manūpo (adj.), unpleasing, unpleasant.
a-manoramo (adj.), unpleasant.
a-mitto, enemy.
ARAÑÑAM, forest.
ARAHĀ ARAHAM (m.), a venerable person.
ARAO (adj.), worth.
ARIYO (adj.), honourable, venerable, noble.
ARIYA-SACCAṂ (t. t.), sublime truth.
ALAM (adv.), sufficient.
ALASO (adj.), idle.
ALOKO, intuition.
alliyati, to be attached, to adhere.
alliko (adj.), being addicted, adhering.
AVA and **O** (prep. and adv.), away, off; down.
ava-jānāti, to despise.
ara-ruddho (adj.), obstructed.
a-viddasu, ignorant.
a-vippavāso, not parting.
a-vi-rūlho (adj.), not grown.
a-rivayho (adj.), not marriageable.
avikimsā (f.), mercy, humanity.

avecca, gerund. of *ara* + \sqrt{i} , to penetrate.
a-veraṃ, friendliness.
a-santo (adj.), not good, wicked.
a-sammoho (adj.), without infatuation.
a-sallīno, not cowering, resolute.
ASĪTI (num.), eighty.
ASU (pron.), this, that (see **Grammar**); *amumhi* (loc.), here.
a-suci (adj.), unclean.
a-subho (adj.), bad.
ASURO, an asura.
a-seso (adj.), without rest; all, every.
a-soko, free from sorrow.
ASNATI, to eat. [ness.
assādo, tasting; enjoyment, happiness.
a-ssasati, to inhale air.
ASSO, horse.
AHAM (pron.), I (see **Grammar**).
AHI (m.), a snake.
AHO (interjection).

Ā.

Ā (prep.), until, as far as.
ā-kaṅkhati, to desire.
ā-kappo, ornament, disguise.
ā-gacchati, to come.
ā-cikkhati, to tell, to announce, to investigate.
ājāṇṇo (adj.), of noble birth. [hood.
ā-jīvo, livelihood, means of livelihood.
ĀTAPO, sunshine.
ĀTĀPĪ (adj.), ardent, zealous.
ā-dāti, to take; pass. *ādiyati*.
ĀDICCO, the sun.
ĀDĪNAVO, distress, suffering; evil result.
ānantariko (adj.), uninterrupted.

ĀNĀPĀNĀM (t. t.), inhaled and exhaled breath.

ĀNISAMSO, advantage, profit.

ānubhavavā (adj.), possessing power.

ānu-bhāvo, power, dignity.

ā-neti, to bring home.

āpādetū (m.), inflicter, causer.

ābādhiko (adj.), affected with illness.

ĀBĀDHO, illness.

ā-bhujati, to bend, to turn.

ĀMA (interj.), yes, truly.

ā-manteti, to address. [sphere.

ĀYATANĀM (t. t.), organs of sense;

ā-yatiko, future.

ĀYASMĀ, old, venerable.

ĀYĀSO, despair.

ĀYU (n.), life.

ā-yuto (adj.), endowed with.

ā-raddho (p. p. p. to āradhati), accomplished.

ā-raḥhati, to begin, to attempt, to exert oneself; ger. ārabha; p. p. p. āraddho.

ĀRĀMO, pleasure, pleasure-garden.

ā-ruhati, to ascend.

ā-varaṇam, covering.

āvaso, abode.

āvahati, to convey.

ĀVI (adv.), manifestly, in full view (see Grammar).

ā-visati, to enter, to approach.

ĀVUSO (voc. to āyasmā), friend!

āsanaṃ, a seat.

Ā-SAVO (t. t.), literally influence; human passion; *khīṇāsavo*, one in whom human passion is extinct.

ĀSEVĪ (adj.), addicted to.

ĀHA, to speak (see Grammar).

āhanuti, to strike.

ĀHĀRO, food.

ā-huti (f.), offering.

āhuneyyo (adj.), sacrificial, worshipful, worthy of offerings.

I.

ĪNGHA (interj.), come! pray!

ICCHATI, to wish.

ICCHĀ, wish, desire, lust.

ĪJĀTI, to move, to be shaken.

INĀM, debt. [sant.

ITTHO (adj.), desired, good, plea-

ITI, TI (conj.), thus.

ITTHATTAṀ, present condition.

itthan-nāmo, having such and such a name, thus named.

ITTHI (f.), woman (for declension, see Grammar).

IDDHI (f.) (t. t.), supernatural power.

iddhiko (adj.), possessed of *iddhi* (supernatural power).

iddhimā, possessed of supernatural power.

IDHA (adv.), here, hither. [gate.

indakhīlo, pillar in front of a city

INDO, king, chief.

INDRIYO (t. t.), faculty.

ISI, a priest; *mahesi* (idem).

issariyaṃ, dominion.

ISSARO, master, chief.

ISSĀ, jealousy, envy.

Ī.

ĪSĀ, pole of a plough.

U.

uk-kujjeti, to set up again.

ug-gucchati, to rise.

ug-gaṇhāti, to rise, to lift up, to learn.

ug-gamanāṃ, rise.

UGGO, violent.

UCCĀ (indecl.), as first part of compounds high ; *uccāsayanāṃ*, high seat.

UC-CĀRO, excrement.

UJU (adj.), straight.

uj-jhāyati, to be irritated, annoyed.

u-tṭhahati, to rise, to stand up, to exert oneself ; p. p. p. *rutṭhito*.

UṆṆA-NĀBHI (m.), spider.

UṆHAM, heat.

UṆHO (adj.), hot.

UḶĀRO (adj.), mighty, great.

UTU (m. f. n.), season. [most.

UTTAMO (superl.), highest, ut-

UTTARĀ-SANGO, the upper yellow garment of a Buddhist priest.

UTTARO (adj.), higher ; northern.

UTTĀNO, supine ; open, evident, clear, easy ; adv. *uttāni* and *uttānā*, clearly.

ut-trasati, to tremble.

UD (prep., only used in composition), above, away ; outside, out.

UDAKAM, water.

UDARAM, belly.

udariyaṃ, stomach.

UDĀNAM, solemn utterance.

udāneti (caus.), to breathe forth.

ud-eti, to come up.

UDDHAM, upwards.

ud-dhurati, to draw out ; to lift up.

UPA (adv. and prep.), near to ; below, less.

upa-cāro, approach ; *gamūpacāro*, the approach to a village.

upa-jīvati, to subsist by.

upajjhāpeti, to command.

UPAJJHO, preceptor.

upa-tṭhanāṃ, attendance.

upa-tṭhito (p. p. p.), ready, present.

upaḍḍho, half, partial.

upa-dissati, to be seen, discovered.

UPADHI (t. t.), a substratum of being.

upanūmeti (caus.), to offer.

UPA-NĀHĪ (adj.), bearing hatred.

upa-ni-pajjati, to lie down.

upanissāya, near, close to.

upa-nisso, residing in.

upa-pajjati, to come to, to attain.

upamo, highest.

uparimo (adj.), uppermost.

upa-vadati, to blame.

upa-saṇ-kamati, to go to, to approach.

upa-samo, quietude, calm.

UPASAMPADĀ (f.) (t. t.), the upasampadā ordination.

upasaupadāpekko, wishing for ordination.

UPĀDĀNAM (t. t.), clinging to existence, attachment ; *okkhandhā*, element of being.

upā-diyati, to take hold ; *anukampuṃ upādāya*, taking pity.

upāyāso, despair.

UPĀYO, means of success.

UPĀSAKO, fem. UPĀSIKĀ (t. t.), a lay devotee.

UPEKHĀ (f.), indifference, equanimity.

upekkhako, resigned, patient.

up-eti, to go, to approach ; *pāpu-peto*, living, possessed of breath.

UPOSATHIKAM̐ (t. t.), food offered on full-moon days.

UPOSATHO (t. t.), the Buddhist Sabbath-day.

up-pajjati, to arise.

uppanno, p. p. p. to *uppajati*.

UBBHĀRO = UDDHĀRO (t. t.), rooting up.

ul-lapati, to lay claim to, to assert.

ul-lumpati, to lift up.

ul-loketi, to look up.

us-saho, exertion.

E.

ekaggo (adj.), calm, tranquil.

eka-cco (adj.), one, a certain.

eka-m-antaṃ (adv.), on one side.

EKO (num.), one; alone.

EKO (adj.), single, solitary.

EKODIBHĀVO (t. t.), unity, perhaps 'predominance.'

etarahi (adv.), now.

etādiso, such like.

ETI, to go, to enter (with acc.).

EVA and EVAM̐ (adv.), thus.

ESANĀ (f.), wish, desire.

ESĪ (adj.), seeking, desiring.

ehi-passiko (adj.), inviting (epithet of the dhamma).

O.

o-kāso, room, place.

o-kkanti (f.), descent.

OGHO, flood, torrent.

opauyiko, leading to perfection (epithet of the dhamma).

oṭṭhāvo (adj.), steady.

ODĀTO, white, pure.

opāko, without result.

o-pilāpeti, to let float.

o-bhāsatī, to shine.

o-bhāso, light.

o-hito (p. p. p.), put down, deposited.

K.

KAM̐SO, metal, bronze.

KAN̐KHATI, to doubt.

KACCHURO, scab.

KATHINAM̐ (t. t.), a robe made for a Buddhist priest in a single day, out of the rough material.

KATHINO (adj.), hard, solid.

KAN̐DU (f.), itch.

KAN̐NO, ear.

KAN̐HO (adj.), black, sinful.

katapuññatā, meritoriousness.

KATAMO (pron.), what? which?

KATHAM̐ (adv.), how.

KATHĀ (f.), discourse.

kad-ariyo, a bad man.

KANTO (adj.), loved, agreeable.

KAPPĀSIKAM̐, cotton.

KAPPIYO (adj.), fit, right, proper; *kappiyabhūmi*, a suitable site.

KAPPETI (caus.), to enter upon, to arrange.

KAPPO, time; rule; ordinance; all, the whole; *kevalakappo*, whole.

KAMPATI, to shake.

KAMBAKAM̐, woollen garment.

KAMMAṂ, doing, action.

kammantā (f.), calling.

kammanto, conduct; occupation, work.

kamma-ripāko, result of actions.

kamyatā (f.), desire.

KARAṆAM̐, making.

KARĪSAM̐, excrement.

KARUṆĀ (f.), compassion.
KAROTI, to make (see Grammar);
manasikaroti, to pay attention;
kālaṅkaroti, to die; *añjalini*
karoti, to salute respectfully.
KALEBARAM, a corpse.
KASATI, to plough.
kasī, ploughing.
kassako, a ploughman.
KĀMO, wish, desire; lust, passion.
KĀYO, body.
kāyiko (adj.), bodily, physical.
KĀRĪ (adj.), doing, acting.
KĀRO, making, constituent part.
kālakiriya (f.), death.
KĀLO, time; *kalena*, in due time;
bhattakālo, meal-time.
kālam maññati, he deems it right.
KĀSO, a cough.
KĪM (adv.), why, pray? what.
kīmsu, what.
kīñci(d), anything, whatsoever.
KIÑCIKKHAM, a trifle.
KITTAYATI, *kitteti*, to proclaim.
KITTI (f.), fame.
KIPILLIKO, an ant. [tion.
KILAMATHO, fatigue, mortifica-
KILĀSO, scab, dry leprosy.
KĪRAM, meat.
KĪVA (adv.), how?
KUKUCCAM, misconduct.
KUKUTTHAKO, Phasianus gal-
 lus, a bird.
KUCCHI (f.), belly.
KUÑJARO, elephant.
KUTTHAM, leprosy.
KUNTHO, an ant.
KUMĀRO, boy.
kumārī (f.), a girl.

KULAM, flock, herd; family.
kulaputto, son of noble family;
 high caste.
KULĪRAKO, a crab.
KUSALO (adj.) (t. t.), skilful.
KŪLAM, rag. [complished.
KEVALĪ (m.) (t. t.), one who is ac-
KEVALO (adj.), whole, entire.
KESO, hair.
KO (inter. pron.), who? which?
 what? (see Grammar).
koci, whosoever.
KOÑCĀ, heron.
KODHO, anger.
kovidō, knowing, acquainted with.
KOPĪNAM, pudenda.
KOSEYYAM, silken stuff.

KH.

KHAṆO, moment (brief measure
 of time).
khaṇḍiccaṃ, state of being broken.
KHATTIYO, warrior.
KHANTĪ (f.), patience.
KHANDO, the shoulders; t. t. ele-
 ment of being.
KHAMATI, to endure; to forgive;
 to be approved.
KHAYO, extinction, vanishing.
KHARO, solid; harsh.
KHASĀ (f.), scab.
KHIPATI, to throw.
KHĪYATI, to decrease, to waste
 away; to murmur; p. p. *khīṇo*.
KHĪLO, a pin, a stake.
KHUDDO (adj.), mean.
KHURO, hoof of a horse or ox.
KHEḶO, saliva, phlegm.
KHETTAM, land, district.

KHEMAṂ, safety, well-being ;
yogakkhemaṁ, nibbāṇa.
KHEMO, fem. **KHEMĪ** (adj.),
 secure.
KHO (interj.), indeed.
KHOMAṂ, linen.

G.

GACCHATI, to go (see Grammar).
GAṄO, multitude.
GAṄDO, goitre.
GAṆHĀTI, to take, to seize ; p. p. p.
gahito.
GANTHETI, to tie, to bind.
GANDO, smell, odour.
GABBHARO, a cleft.
GABBHO, womb, belly.
GAMBHĪRO (adj.), deep.
gammo, accessible.
GARAHĀ (f.), blame.
GARU (m.), parent, teacher.
garu-karo, respect.
GAHAṬṬHO, a householder.
GĀTHĀ, stanza.
gāṇini (adj.), leading.
GĀMO, village.
gārayho (adj.), blameable ; contemp-
 tible.
GĀRAVO, reverence.
gāvi, cow.
GIṆHO, heat.
GIṆHĀNAṂ, hot season.
GIRĀ, voice, speech.
GIRI, mountain.
GILATI, to devour.
GILĀNO (adj.), sick, ill.
GĪTAṂ, singing, a song.
GUTTI (f.), guarding.
GUMBO, a bush, a thicket.

GUHĀ (f.), rock-cave.
GEDHO, greediness.
GO (m. f.), ox, cow (see Grammar).
GOTTAṂ, family, lineage.
GOPATI, to protect, to guard ;
 p. p. p. *gutto*, cp. *kāyagutto*.

GH.

GHARAṂ, house.
gharamesī, leading the life of a
 householder.
GHĀRO, house.
GHĀNAṂ, nose.
GHĀYATI, to smell.

C.

CA (conj.), and, also.
CAKKHU (n.), eye, insight.
cakkhumā (adj.), having eyes,
 having insight.
CAṄDO (adj.), wrathful, passionate.
catuttho, fourth ; *catutthaṁ*, for
 the fourth time.
catud-disaṁ, the four cardinal
 points.
catup-pado, having four feet.
CATTĀRO (num.), four ; *cataso*
 (f.), *cattāri* (n.).
CARAṆAṂ, good conduct.
CARATI, to go.
CAVATI, to disappear ; p. p. p.
cuto.
CAVANAṂ, disappearance, death.
CĀGO, liberality, self-sacrifice ;
 abandoning.
CICCIṬĀYATI, to splash.
CITTAṂ, mind.
cittako (adj.), mindful.
CINTETI, to think.

CĪVARAṂ, robe.

CUTI, disappearing, death.

cetasiko (adj.), mental.

CETO, mind.

ceto-vimutti, emancipation of mind.

CORO, a thief.

CH.

CHA (num.), six.

CHAṬṬHO, sixth.

CHADDEṬI, to throw away, to renounce.

CHANDO, wish, resolve, intention.

CHAMBHATI, to be alarmed.

CHAMBHITATTAṂ, trembling.

CHĀYĀ (f.), shadow.

CHINDATI, to cut off.

J.

janapado, a country.

janeti (caus. *jāyati*), to bring forth, to produce.

JANETṬĪ, a mother.

JANO, man, person, being.

JARĀ (f.), old age, decay.

JARO, fever.

JALATI, to burn.

JAHĀTI, to leave behind.

JĀTARŪPAṂ, gold.

JĀTI (f.), birth.

JĀTU (adv.), verily.

jāto (p. p. p.), *lomahaṭṭhajāto*, the hair standing on end terrified.

JĀNĀTI, to know. [duced.

JĀYATI, to be born, to be pro-

JĀLĀ (f.), flame.

JIGUCCHATI, to dislike.

JIGHACCHĀ (f.), hunger.

jiṇṇako (adj.), old.

JIVHĀ (f.), tongue.

JĪRAṆAṂ, growing old; decay.

JĪRATI, to grow old.

JĪVIKĀ (f.), livelihood, life.

JĪVITAM, life.

JĪVĪ (adj.), living.

JUTI (f.), splendour; *jutimā*, possessed with splendour.

JO, at last part of a compound 'arising from.'

JH.

JHĀNAṂ (t. t.), meditation.

Ñ.

ÑATTI (f.), announcement, declaration, formula.

ÑĀṆAṂ, knowledge.

ÑĀTAKO, a relative.

ÑĀTI, kinsman.

ÑĀYO, right method.

Ḍ.

ḌAṂSO, a gad-fly.

ḌASATI, to bite; p. p. p. *daṭṭho*.

ḌĀHO, burning.

ṬH.

ṬHANĪ (adj.), having breasts; *timbaruṭṭhani*, having breasts like a tinduka fruit.

ṬHĀNAṂ, standing.

ṭhānaso (adv.), causally, necessarily.

ṬHITI (f.), durability; life.

T.

TAGGHĀ (adv.), verily.

TACO, skin.

TANḌULO, rice ready for boiling.

TAṆHĀ (f.), lust, desire; *mahā-taṇho*, having great desire.

tatiyo, third; *tatiyaṇ*, for the third time.

TATRA (adv.), there.

TAPASSĪ (m.), hermit.

TAPO, penance.

TAMO, darkness. [*ṭini*].

TAYO (num.), three; f. *tisso*, n.

TARATI, to cross, to overcome.

TALĀṂ, surface, level.

TASO (adj.), moving, moveable.

TĀLO, fan-palm. [*mar*].

TITṬHATI, to stand (see Gram-

TINĀṂ, grass.

TIDDĀNĀṂ, destroyer.

TIMBARU (m.), the tinduka-tree.

tiracchānagato, a beast, an animal.

TIRIYĀṂ (adv.), across.

TU (particle), now, but.

TUNḍĪKĪRO, cotton-tree.

TUNḥĪ (adv.), silently.

TUVATĀṂ (adv.), quickly.

TEJO (n.), splendour.

TELĀṂ, rape-oil.

TVĀṂ (pron.), you, thou (see Grammar).

TH.

THADDHO (adj.), firm, stubborn, proud; *jāti-tthaddho*, proud of his birth.

THANAYATI, to thunder.

THĀVARO (adj.), stationary, firm.

THERO, a priest, an elder.

THŪLO (adj.), big.

D.

DAKKHATĀ (f.), skill.

DAKKHIṆO (adj.), right-handed; southern.

DAKKHIṆEYYO (adj.), worthy of offerings.

DAḤHO (adj.), firm.

DANḌO, a staff.

DADĀTI, to give (see Grammar, p. 56).

DADDALLATI, to blaze, to shine brilliantly.

DADDU (f.), leprosy.

DANTO, a tooth.

DAMO, self-command.

dammo (adj.), to be tamed.

DAYĀ (f.), mercy, pity.

DARĪ (f.), a cave.

DAVO, amusement.

DASA (num.), ten.

DASSANĀṂ, insight, discernment.

DĀNĀṂ, alms.

DĀNĪ (adv.), now.

DĀYĀDO, kinsman.

DĀYO, a forest.

DĀRO, **DĀRĀ**, wife.

DĀSO, slave.

di-jo, twice born.

diṭṭhapado, one who has seen the state (*i.e.* Nibbāna).

DITṬHĀ (interjection).

DITṬHI (f.), view, belief.

DIBBO (adj.), celestial.

DIVASO, a day.

divasā (adv.), during the day.

divā ca ratto, day and night.

DISĀ (f.), a point of the compass.

dissati (pass. of *passati*), to be seen.

DĪGHO (adj.), long.

DUKKHĀṂ (t. t.), pain.

DUG-GATI, hell, bad place.

dutiyo, second ; *dutiyam* (adv.), for the second time.
durijāno, difficult to understand.
DUSSAṂ, cloth.
DŪBHATI, to illtreat.
dūrato (adv.), from far.
DŪRE (adv.), far.
deva-ko, god.
deratā, a deva.
devaputto, a god.
DEVO, a god.
DESAYATI, *deseti*, to preach.
DESO, country.
DESSĪ, hater.
DEHO, body.
domanassam, dejection, gloom.
DOSO (Skr. *dvesha*), anger, hatred.
DOSO (Skr. *dosha*), defect, blemish.
DVAYO, of two sorts, divers.
dvi-pādako, having two feet.
DVE (num.), two.
dvedhā (adv.), in two parts.

DH.

DHAJAGGAṂ, flag.
DHANAM, property, wealth.
DHAMMO (t. t.), law, condition ;
ditṭhadhammo, the visible condition, the present world.
nttarimanussa-dhammo, superhuman condition.
dhamma-ricayo, religious research.
DHAMMO (adj.), religious ; fem.
dhammī.
DHĀTU (n. and f.), substance ; principle.
DHĀRAṆAM, bearing in mind.
dhārayati (caus.), to bear in mind.
DHITI (f.), wisdom, energy.

DHĪRO (adj.), wise.
DHUTTO, fraudulent.
DHUNĀTI, to shake.
dhuravā, taking the yoke.
DHURO, a yoke.
DHORAYHO, beast of burden.

N.

NA (neg.), not.
NAKHO, nail of the finger.
NAGARAM, a town.
NAṅGALAṂ, plough.
NACCAM, dancing.
NANDI (f.), joy.
NAMATI, to bow down.
NAMASSATI, to honour.
NAMO (indecl.), honour, reverence (with the dative).
NARĀSABHO, chief of men.
NARO, man.
NALINĪ (f.), a pond.
NAVA (num.), nine.
NAVANĪTAM, cream.
naramo, ninth.
NAVO (adj.), new.
NAHĀTAKO (t. t.), one in whom spiritual instruction is complete ; who is cleansed, pure.
NAHĀRU, tendon, muscle.
NĀGO, a serpent ; *susunāgo*, a young serpent.
NĀLIKERO, coconut-tree.
NĀNATTAM, diversity.
NĀNĀ (adv.), various, different ; away from.
nāna-ppakāro, of various sorts.
NĀMA (adv.), by name ; indeed.
NĀMAM, name ; *nāmarūpam* (t. t.).
nāmaso (adv.), with name.

NIKĀYO, assembly, multitude ;
sattanikayo, assemblage of beings.

NI (prep., only in composition),
downwards.

NI and **NIR** (prep., only in com-
position), outward.

ni-kubbati, to deceive.

nik-kāmī (adj.), free from desire.

nik-kujjito, what has been over-
thrown.

nik-khamatī, to go out.

nik-khamatī, to devote.

ni-kkhepo, putting down ; inter-
ment.

NIGAMO, a town.

ni-gāhako, an oppressor, enemy.

NIGRODHO, banyan-tree.

NICCO (adj.), perpetual.

ni-jigimsati, to covet.

ni-pako (adj.), prudent.

ni-patati, to fall down.

NIBBĀTI (t. t.), to be extinguished,
to go out.

NIBBĀṆAṂ (t. t.), the summum
bonum of the Buddhists.

NIBBUTI, tranquillity (*Nibbāṇa*).

nibbuto (t. t.), free from care, or
having attained Nibbāṇa.

nibhāsī (adj.), shining.

NIMANTANAṂ (t. t.), invitation.

NIMITTAṂ, sign, mark ; subject
of thought.

niyyāniko, leading to salvation.

NIYO (adj.), own.

NIRAYO, hell.

ni-rujjhati (pass.), to cease, to perish.

NIRODHO (t. t.), cessation.

NIVĀTO, humility. [off.

ni-vāreti (caus.), to keep off, to ward

ni-vāsī (adj.), dwelling.

ni-vāseti, to dress.

ni-vesanam, house, abode.

ni-vuto, obstructed.

ni-sāmeti, to attend, listen to.

ni-sīdati, to sit down.

NISSAYO (t. t.), resource ; *cattāro*
nissayā.

nis-saraṇam, outcome, result.

nis-sāya (ger.), dependent upon.

nihīno (adj.), low, vile.

NĪCO (adj.), low, mean, base.

nī-yati, to go out.

NŪNA (adv.), surely.

nekkhammam, giving up the world.

ne-katiko, fallacious.

NETTAṂ, eye.

P.

PA (prep.), frequently in composi-
tion, before, onward.

PAṂSU (n.), dust, dirt.

pa-kāsati, to be visible, to manifest.

PAKKHANDIKĀ (f.), diarrhœa.

PAKKHI (adj.), possessed with
wings.

PAKKHIKAṂ (t. t.), a feast held
on the eighth day of the month.

pa-kkhipati, to throw.

pa-gumbo, thicket.

pa-ggaṇhāti, to hold out, to bring
forth, to get ready.

PACATI, to cook.

pa-cāro, attendant.

pacca-kālo, present time.

PACCATTAṂ (adv.), singly.

paccanīko (adj.), adverse, hostile,
opposite.

PACCAYO, a requisite.

pacca-vekkhati, to look at.
pacc-ud-ā-vattati, to retreat.
pacceko, each one, single, several.
PACCHIMO (adj.), hindermost,
 last; *pacchimā disā*, the west.
pa-jakati, to abandon.
PAJĀ (f.), progeny, race.
pa-jjalati, to burn, to blaze.
pa-jānāti, to know, to understand;
 caus. *paññāpeti*, to make known;
 p. p. *paññatto*.
pajāyati, to multiply.
pajjalati, to shine.
pajjoto, light, lustre, lamp; *tela-*
pajjoto, an oil-lamp.
PAÑCA (num.), five.
pañcama, the fifth.
PAÑÑĀ, wisdom, intellect, under-
 standing.
PAÑHAM (*pañham*), question.
PAṬI and **PATI**, towards, back,
 in return; in composition before
 vowels, *pacc*.
paṭi-kkamati, to step backwards.
paṭi-kkamo, retreating.
paṭi-ggahanaṃ, acceptance, receiv-
 ing (to *gahāti*).
paṭi-ghāto, repulsion, warding off.
PAṬI-GHO, anger.
paṭi-cchūdanaṃ, concealment.
paṭi-cchādī, covering.
paṭi-cchādeti, to conceal.
paṭi-jāuāti, to know, to personate;
 aor. *paccaññasi*.
paṭi-nis-sago (t. t.), forsaking.
paṭipadā (f.), step, way.
paṭi-pūjeti, to honour.
paṭi-ppa-ssambhati, to be calmed, to
 subside, to come to an end.

paṭi-bujjhati, to awake.
paṭi-bhāti, to appear, to be evident.
paṭi-rūpo (adj.), suitable, fit.
paṭi-labhati, to obtain, to receive.
paṭi-lābho, obtaining; attainment.
paṭi-vatteti, to subvert; with *a*, not
 to be subverted.
paṭi-vijjhati, to acquire.
paṭi-saṅkhāti, to reflect.
paṭi-saṅcikkhati, to consider.
paṭi-saṃ-vedī (adj.), experiencing.
paṭi-saṃyo, refuge, help.
paṭi-suṇāti, to assent; aor. *pacc-*
assosi, *paccassosum*.
paṭi-sevati, to practise, to receive.
PAṬHAVĪ (f.), earth.
pa-ṇāmati, to bend.
pa-ṇi-dahati, to stretch.
PANIDHI (m.), aspiration (t. t.).
pañito (adj.), accomplished, excel-
 lent; as neuter, a term for
nibbāna.
PANḌITO, wise man.
PANḌU (adj.), yellow.
PAṆHO and **PAÑHO**, question.
PATATI, to fall; caus. *patāyati*.
pati-rūpo, suitable.
pati-sallaṇaṃ, solitude.
patisallāṇārāmo, delighting in soli-
 tude.
PA-TITTHĀ (f.), fixity, resting-
 place.
PATTANĪ, a leaf.
pattakallaṃ, seasonableness, time-
 liness.
pattacīvaraṃ, bowl and robe.
PATTI (f.), obtaining, acquisition.
PATTO, bowl.
patto, p. p. of *pāpuṇāti*.

PATTHAYATI, to wish for, to desire.

PADAM̐, step; *nibbāṇa*.

pa-dahati, to strive, to exert.

PA-DĪPO, lamp.

pa-duṭṭho, wicked, evil.

PANA (adv.), now, further (the same as *puna*).

pa-nudati, to remove, to reject.

PANTHO, a road; also neuter.

PAPPOTI, see *pāpuṇāti*.

PAPPHĀSAM̐, lungs.

pa-bba-jati, to go forth.

PA-BBAJITO (t. t.), one who has given up the world.

PABBAJJĀ (f.), monastic life.

PABBAJJĀ (f.) (t. t.), the pabbajjā ordination.

PABBATO, mountain.

pabhaṇkaro, light-giving.

PABHĀSO, splendour.

pa-majjati, to delay. [ful.

pamatto, p. p. p. to *pamajjati*, sloth-

pa-maddi (adj.), crushing, destroying.

PA-MĀNAM̐, measure.

PAMĀDO, carelessness.

pa-muñcati, to release.

pa-mussati, to leave behind.

PAMOCANAM̐, deliverance.

payirupā-sati, to honour.

pa-yutto, tied.

PARAM̐ (adv.), beyond, after.

paramo, highest.

parābhavā, suffering, loss.

PARĀBHAVO, decay, loss.

PARI (prep.), around, about, frequently used in composition, where it appears also as **PALI**.

PARIKKHĀRO, apparatus.

pari-kkhīno, wasted.

pari-cito (p. p. p.), accumulated.

PARINĀMO, change, alteration; digestion.

PARITTĀ (f. and n.), protection.

PARIDEVO, lamentation.

pari-nibbāti (t. t.), to attain Nibbāṇa.

pari-pāko, maturity, perfection.

pari-puṇṇo, completed.

pari-bhāsati, to revile.

pari-mukhaṁ (adv.), in front, before.

pariy-ādāti, to seize, lay hold of.

pariy-āpuṇāti, to learn thoroughly;

p. p. p. *pariyāputo*.

pari-yāyo, succession, order, way.

pari-yosānani, termination.

pari-rundhati, to surround; to lay siege.

pari-vaṭṭo, circle, succession; modification.

pari-vaṇṇeti, to describe, to praise.

pari-vāreti (caus.), to surround, to accompany.

PARI-VESANĀ (f. and n.), distribution of food.

PARISĀ, assembly.

pari-sujjhati (pass.), to be purified.

parisuddho (adj.), pure, clear.

PARISSAYAM̐, danger.

PARIHĀRO, attention.

pareto, dead, destroyed.

PARO (adj.), distant, further; other.

PARO (adv.), beyond, more than.

PALĀSO, a leaf.

paligho, an obstacle.

PA-VACANAM̐, the word of the Buddha.

pa-ratteti (caus.), to set rolling ;
pavattite dhammacakke, having
 founded the kingdom of truth.

PAVANAM, side of a mountain.

pa-vapati, to sow.

pa-vassati, to rain.

pa-visati, to enter.

palāyati, to run away.

pali-guṇṭhati, to envelop, to en-
 tangle.

PALLAṆKO, a couch.

pa-sattho (p. p. p.), praised. [fied.

pa-sauno, p. p. p. to *pasīdati*, satis-

pa-sahati, to use force.

pa-sādo, brightness, clearness, glad-
 ness.

pa-sāsati, to rule.

PASU, cattle.

PASSATI, to see.

pa-ssaddhi (f.), calming down.

pa-ssambhati, to calm down ; p. p. p.
passaddho.

pa-ssambhayaṃ, calming down.

pa-ssasati, to exhale air.

PASSĀVO, urine.

PAHĀNAM, abandoning.

pa-hitatto, resolute.

pahūto, much, abundant.

pa-hoti, to be able.

pa-houako (adj.), sufficient.

pākimo (adj.), cooked, dressed,
 ripened.

PĀCANAM, a goad.

PĀNAM, living being.

pāpūtipāti (adj.), taking life.

PĀṆO, breath.

PĀṆAKO, worm, insect.

PĀṆI (m.), hand.

pāṭikaṅkho, to be expected.

PĀṬIPADIKAM (t. t.), food offered
 on the day following full-moon
 day.

PĀTANAM, causing to fall.

gabbhapātanaṃ, causing miscar-
 riage ; abortion.

PĀTĪ (f.), a bowl.

PĀTU (adv.), manifestly.

pātu-bhavati, to become visible ;
 aor. *patūr-ahosi*.

pātu-bhāvo, appearance.

pāda-talaṃ, sole of the foot.

PĀDO, a small silver coin.

pādāraho, worth a *pāda*.

PĀDO, foot.

PĀNAM, drinking.

pāpako (adj.), bad.

pāpiccho, having sinful desires.

PĀPUṆĀTI, PĀPUNOTĪ, PAPP-
 OTI, to attain ; *pattabbo*, attain-
 able.

PĀPO (adj.), evil, bad.

PĀYĀSO, rice-milk.

PĀRAM, the other shore.

pāraṃ Gaṅgāya, across the Ganges.

pāri-sajjo (adj.), belonging to an
 assembly ; *brahmapārisajjo*, be-
 longing to the retinue of Mahā-
 brahma.

pāri-suddhi, purity, perfection.

PĀLAYATI, to guard, to preserve.

pāliccaṃ, hoariness, greyness of
 hair. [season.

pā-vassako, belonging to the rainy

PĀSĀṆO, a stone.

PĀSĀDO, house of more than one
 storey, tower, palace.

pāhuneyyo (adj.), worthy of being
 guests.

piṭṭhi-maṁsiko (adj.), backbiting.
piḷakā (f.), a boil.
PIṆḌAPĀTO (t. t.), food received
 in the alms bowl.
PIṆḌI (f.), lump, mass.
PIṆḌO, lump, ball ; food ; alms.
PITĀ (m.), father (see Grammar).
PITTAM, bile.
PI-NĀSO, cold in the head.
PIPĀSĀ, thirst.
PIPPHALĪ (f.), long pepper.
PIYO (adj.), dear.
PISUNO (adj.), backbiting.
PIHAKAM, spleen.
PĪTI, joy, delight.
PUGGALO, individual.
PUCCHATI, to ask, to question.
PUNÑO (adj.), good, virtuous.
PUTTO, son. [wide.
PUTHU (adv.), separately, far and
PUNA, see *PANA*.
punab-bhavo, rebirth.
PUPPHAM, flower.
pubbaṇho, forenoon.
PUBBO (adj.), former, early.
PUBBO, pus, matter.
PURAM, town.
pura-kkharoti, to put in front.
purato (adv.), in front of.
puratthimo (adj.), eastern.
PURĀ (adv.), formerly, previously.
PURĀNO, former.
PURIMO, east.
PURISAKO, minister, attendant.
PURISO, man, a male.
pūjako, honouring.
PŪJĀ, attention, veneration.
PŪJETI, to honour.
PŪTI, stinking, foul.

PŪRO, full.
PEKHĀ (f.), desire ; *puñṇapekho*,
 looking for good works.
pecca (ger.), having departed.
peseti (caus.), to send.
POKKHARASĀKATO, a bird.
POTAKO, youth, cub.
potikā (f.), maiden.
pothujjaniko, belonging to an un-
 converted person ; sensual.
ponobbhaviko, connected with re-
 birth.
PORĀṆO and *PORĀṆAKO*, old.
POSO, man.
PLAVATI, or *piluvati*, to float ;
 caus. *pilāpeti*.

PH.

PHARATI, to flash, to shine forth.
PHARUSO, harsh, unkind.
PHALAM, fruit.
PHALATI, to split asunder, to
 break open.
PHĀṆITAM, sugar.
phāleti (caus.), to split, to cleave.
PHĀLO, ploughshare.
PHĀSU (adj.), comfortable.
phāsu-vihāro, comfort, ease.
PHUṬO, thrilled, pervaded.
PHUSATI, to touch, to reach ;
 p. p. *phuṭṭho*.
PHUSSITO (adj.), flowering, blos-
 soming.
PHOṬṬABBAṆ (t. t.), touch.

B.

BANDHATI, to bind.
BANDHANAM, binding ; bonds,
 fetter.

BANDHU (m.), kinsman.
BALI (m.), religious offering.
BALIVADDO, an ox.
BAHU (adj.), many.
bahu-ppado, having many feet.
BĀLHO (adj.), hard, severe, as first part of a compound 'very.'
BĀLO (adj.), young, foolish.
BĀHIRO (adj.), external.
BĪJAM, germ, seed.
BUDDHO, an epithet of Gotama, and used as a designation of Gotama 'the Enlightened.'
BOJJHAṄGO (t. t.), constituents of wisdom.
BODHI (f.), wisdom.
BRAVĪTI, BRŪTI, to say, to tell.
BRAHMAṂ, practice of devotion.
BRAHMACARIYAM (t. t., also fem.), a religious life; the duties of a religious life.
BRĀHMAṆO, a brahmin.
by-anti-karoti, to abolish, to remove.
BYASANAM, misfortune, unhappiness.
byā-karoti, to answer.
BYĀDHI (m.), illness.
BYĀPĀDO, wish to injure.
BYĀROSANĀ (f.), anger.

BH.

BHAKKHO (adj.), eating.
BHAGANDALĀ (f.), fistula.
BHAGAVĀ (adj.), worshipful, venerable; an epithet of the Buddha.
BHAGINĪ (f.), sister.
BHAṄGAM, hempen cloth.

BHAJATI, to serve, to honour; to cultivate.
BHAṆATI, to shine.
BHAṆATI, to speak; pass. *bhaṇṇati*.
BHATTAM, food; *uddesa*^o (t. t.), food given on special occasions; *salāka*^o (t. t.), ticket food.
BHADANTO, term for addressing a Buddhist monk.
BHADDO, BHADRO (adj.), good.
BHAYAM, fear.
BHARATI, to bear, to support.
BHAVAM, lord, sir (see Grammar).
BHAVATI, to be, to exist.
BHAVANAM, being, existence; realm.
BHAVO, corporeal existence, birth.
BHĀGO, portion, part, share.
BHĀTARO, brother.
BHĀTĀ (m.), brother.
BHĀRO, burden.
bhāveti (caus. to *bhavati*), to increase, to cause to exist.
BHĀVO, property.
BHĀSATI, to tell.
BHIKKHU, title of a Buddhist monk.
BHIKKUNĪ (f.), female mendicant.
BHISMO (adj.), terrible.
BHĪYO, BHIYYO (adj.), more.
BHĪRU (adj.), timid.
BHUJISSO, a free man; a freed slave.
BHUÑJATI, to enjoy; to eat.
bhummo (adj.), terrestrial.
BHUSAM (adv.), much, exceedingly.
bhūtakālo, time to speak the truth.

bhūtapubbo (adj.), that has been before.

BHŪTO, spirit, being.

BHŪMI (f.), the earth.

BHEDO, parting.

BHERAVO (adj.), frightful.

BHESAJJAM, medicine.

BHO, sir, master (see Grammar).

BHOGO, wealth ; *appa-bhogo*, having little property.

BHOJANAM, food.

M.

MAṂSAM, flesh.

MAKASO, a gnat, mosquito.

MAKKHI (adj.), concealing ; *pā-pamakkhi*, hypocritical.

MAGGO, path.

MAṆKU, troubled, restless.

MAṆGALO (adj.), happy.

MACCU (m.), death.

MAJJAM, strong drink.

majjhimo (adj.), middle.

MAJJHO, middle.

MAÑÑATI, to think.

MAṆḌANAM, adornment.

MAṆḌALĪ (adj.), having a disc.

MATTĀ (f.), measure ; quality.

MATTHAKAM, head.

MATTHALUṆGAM, brain.

MADO, enjoyment.

MADHU (n.), honey.

madhumeho, diabetes.

MANĀPO, pleasing, pleasant, charming.

MANUSSO, man, human being.

MANO, mind (also neuter).

manoramo (adj.), pleasant, delightful.

MANTETI, to consult, to advise.

MANTO, hymn ; the Vedas.

MANDIYO, slowness, stupidity.

mamāyito, concerning oneself ; own.

MAYURO, MORO, peacock.

MARAṆAM, dying, death.

mahab-balo, having great strength.

MAHĀ, great (see Grammar).

mahā-matto, king's minister, great noble.

mahā-rājā, king, great king.

MĀ, negation.

MĀḤUTO, wind.

MĀṆAVAKO (adj.), young ; a young man.

MĀTĀ (f.), mother (see Grammar).

MĀNASO, lust.

MĀNUSO, MĀNUSĪ (f.) (adj.), human.

MĀNO, pride, arrogance.

MĀYĀ (f.), illusion, deceit ; *māyāvi*, deceitful.

MĀRISO, venerable person ; term of address.

MĀLĀ (f.), a garland.

MĀSO, month.

MIGO, antelope, deer.

MICCHĀ (adv.), falsely, wrongly.

micchā-cāro, wrong conduct.

MITTO, friend.

MIDDHAM, sleep ; *vigatamiddho*, awake.

MINĀTI, to measure ; p. f. p. *metabbo*.

MUKHAM, mouth, face ; means, cause.

MUKHO, face.

MUCCHĀ (f.), faintness.

MUṆCATI, to release.

MUṆḌAKO, shaveling, term of reproach.
 MUTTAM, urine ; *pūtimuttam*, urine of cattle.
 MUTTI (f.), release.
 MUDU (adj.), soft.
 MUDDHĀ (m.), head.
 MUDHĀ (adv.), gratis, for nothing.
 MUSĀ (adv.), wrongly.
musā-vādo, lying, falsehood.
 MUHUTTO, second, brief measure of time.
 MŪLHO, stupid.
 MŪLAM, root.
 MŪSIKO, a fly.
 MEGHO, cloud, storm, rain.
 METHUNO (adj.), relating to sexual intercourse.
 MEDO, fat, blubber.
 MERAYAM, intoxicating liquor.
 MODATI, to rejoice.
 MORO, see MAYURO.
 MOHO, ignorance.

Y.

YAKANAM, the liver.
 YAKKHO, a superhuman being, a yaksha.
 YATI, to restrain ; p. p. *yato*.
 YATO (adv.), since.
 YATTHA (adv.), the same as 'yatra,' inasmuch.
 YATHĀ (adv.), as.
yathābhūtam (adv.), according to the reality.
 YADĀ (adv.), when, whenever.
 YASO, fame, renown.
yasassivā, surrounded by eminent men.

yasassī (adj.), famous.
 YĀCATI, to ask, to beg, to entreat.
 YĀTI, to go.
 YĀTRĀ (f.), livelihood.
 YĀNAM, going, preceding ; carriage, car.
yāni-kato, used as a vehicle.
 YĀPANAM, maintenance.
 YĀPANATI, to live.
 YĀVA (adv.), as long ; *yāva kīvañca*, and as long as ; in conjunction with *eva*, *yāvad eva*, so long as.
 YUGAM, pair ; generation.
 YUGO (also neuter), yoke. [to.
 YUÑJATI, to turn one's attention
 YEBHUYYO (adj.), abundant ; *yebhuyyena*, in great numbers.
 YO (pron.), who (see Grammar).
 YOGAKKHEMO, security ; t. t. Nibbāṇa.
 YOTTAM, tie.
 YONI (f.), womb ; source, origin.
 YONISO, really.
 YOBBANAM, youth.

R.

RAKKHATI, to protect.
 RAKKHĀ (f.), protection.
 RAJATAM, silver.
 RAJJAM, kingdom.
 RATTI (f.), night.
ratti-n-diro, day and night.
 RABHASO (adj.), contemptuous, fierce.
 RAMATI, to enjoy oneself, to delight in ; *rato*, delighting.
 RASO, sap, juice ; sweet thing ; taste.

rassako (adj.), short.

RASSO (adj.), short.

RAHADO, a deep pool, a lake.

RAHO, solitude.

RĀGO, evil desire, greed, attachment, lust.

rājadhānī, royal city.

rājabhaṭo, king's soldier.

RĀJĀ (m.), king, see Grammar.

RĀMO, joy, delight.

RITTO [*riṣṭa*], injured.

RUDDO (adj.), cruel.

RUKKHO, a tree.

RŪPAṆ (t. t.), form, figure.

ROGO, illness.

ROCETI (caus.), to approve.

ROSAKO (adj.), wrathful.

L.

LABHATI, to take ; p. p. p. *laddho*.

LAYO, instant (brief measure of time).

LASIKĀ (f.), the fluid which lubricates the joints.

LĀBHĀ (adv. dat.), for the advantage of.

LUDDO (adj.), cruel.

LOKO, world.

loka-jetṭho, chief of the world.

LOKA-DHAMMO (t. t.), things of the world, worldly condition.

loka-dhātu, world-system.

loka-vidū, knowing the world (epithet of the Buddha).

LOMAṆ, hair of the body.

LOMAHAṆSO, horripilation.

LOHITAṆ, blood.

LOHITO (adj.), red.

V.

VAKKAṆ, kidney.

vaggiyo (adj.), belonging to a group.

VAGGU (adj.), beautiful.

VACCO, lustre.

VAJATI, to walk.

VAJIRO, Indra's thunderbolt.

VAÑCANIKO, deceitful.

VAÑCETI (caus.), to deceive.

VADḍHATI, to grow, to increase ; to pour out.

VANṆO, appearance, beauty, form ; caste ; *vaṇṇavā* (adj.), having beauty.

VATA (interj.), indeed ! verily !

VATTATI, to take place.

VATTHAṆ, cloth ; raiment.

VATTHU (n.), substance.

VATTHU (m.), a site, a building (Skr. *vāstu*).

VADATI, to declare ; to speak.

VANAṆ, wood, forest.

VANATHO, desire, lust.

VANIBBAKO, mendicant.

VANDAKO, praising.

VANDATI, to praise.

VAPATI, to sow.

VAPPO, sowing.

varaṇṇu, knowing what is excellent.

varado, giving what is excellent.

varāhara, bringing what is excellent.

VARO (adj.), excellent.

VALĪ (f.), a wrinkle.

vālittaro (adj.), wrinkled.

VASATI, to dwell.

vasalako, wretched, outcast.

VASĀ (f.), serum ; marrow of the flesh.

VASALO, outcast.

VASSO, rain ; a year.

VĀ (conj.), *vā—vā*, either . . or.

VĀCĀ (f.), word, saying, speech.

VĀTO, wind.

VĀDITAM, music.

VĀDO, speaking, speech.

VĀYAMATI, to struggle, to strive.

VĀYĀMO (t. t.), exertion, endeavour.

VĀSO, dwelling, living, abode.

VĀHANAM, carrying ; a vehicle ;
an animal used in riding.

VI (prep.), used in composition,
asunder, apart from.

vi-kālo, wrong time.

VIGGAHO, body ; *manussa*^o, a
human being. [persing.

vi-kīraṇo (adj.), squandering, dis-
vi-kkandati, to cry out.

vi-gāhati, to obtain.

vi-cakkhano, knowing, wise, dis-
cerning.

vi-carati, to wander.

vi-cāro, investigation.

VICIKICCHITAM, doubt.

VICCHIKO, scorpion.

vi-jānū-vato (adj.), understanding.

vi-jeti, *vi-jinati*, to conquer.

VIJJATI, to know (see Grammar).

VIJJATI, to be, to exist.

VIJJĀ (f.), knowledge, wisdom.

VIJJU (f.), lightning.

vijjuko (adj.), lightning.

VIÑÑĀṆAM, consciousness, in-
telligence.

viññāpeti (caus. to *viññāti*), to
speak to, to address, to inform.

VIÑÑŪ (adj.), intelligent.

VI-TAKKO, reflection, thought.

VITACCHIKĀ (f.), scabies.

VITTAM, property, wealth.

vitthāreti, to declare, to amplify ;
aor. *vitthāsi*. [cation.

vitthāro, detail, extension, amplifi-

VIDŪ (adj.), knowing, wise.

VI-NAYO, training.

VINĀ (adv.), without.

vi-nūseti, to waste.

vineti, to remove, to put away.

vinodanaṃ, removal, dispelling.

vinodeti (caus.), to dispel.

VINDATI, to acquire.

vi-pūceti, to be indignant.

VI-PARI-ÑĀMO, change, reverse.

vi-ppa-mutto (p. p. p.), released.

vi-ppa-yogo, absence.

vipa-vasati, to go abroad ; p. p. p.
vipparuttho.

vipparāso, absence ; *tičivarenca*
avippavāso, not parting with the
three robes.

vi-ppa-sīdati, to become calm.

vi-bhajati, to divide, to distinguish.

VIBHAVO, power, prosperity.

VI-BHAVO (t. t.), absence of ex-
istence, formless existence.

vibhūvayati, to understand.

vibhūsanam, adornment.

vi-muñcati, to release ; p. p. p.
vimutto.

VI-MUTTI (f.), release.

VI-MOKHO, release.

VI-MOCAYAM, releasing.

vi-rajo, free from corruption, pure ;
free from dust.

vi-rajjāti, to be displeased ; p. p. p.
viratto.

VIRATI (f.), abstinence.
vi-ramati, to abstain.
vi-ravati, to cry aloud.
vi-rāgo, absence of desire.
virāietī (caus.), to put away.
VIRIYAM, exertion, strength.
vi-rūhati, to go on.
vi-rocati, to be brilliant.
VILEPANAM, toilet perfume.
vi-varati, to open ; p. p. *vivaṭo*.
VI-VEKO, separation, seclusion ; discrimination.
viviccati (pass.), to separate oneself.
VISAM, poison.
vi-samo (adj.), uneven.
vi-suddho, (adj.), pure.
VISŪKAM, show, spectacle.
VISŪCIKĀ (f.), cholera.
VISEO, distinction.
vi-ssuto (adj.), renowned.
viharati, to dwell.
VI-HARO, living ; Buddhist temple.
vi-himsati, to hurt.
VIHIMSĀ (f.), hurting.
vīta-malo, spotless.
VĪTO (adj.), devoid of ; *a-vīto*, not free from.
vītipatati, to transgress.
vī-ti-sareti, to remind mutually.
VĪRO, hero.
VĪSATI (num.), twenty.
VUṬṬHI (f.), rain.
VUTTI (f.), conduct.
vusitavā, dwelling, residing.
vusi-mā (adj.), dwelling.
vūpakattho, distant, removed.
VŪPASAMO, pacification.
VE (interj.), indeed.
VEṆU (m.), a bamboo, a reed.

VEDAGŪ (t. t.), knowing the law.
VEDANĀ (f.) (t. t.), perception, sensation.
VEPULLAM, development.
veyyā-karaṇam, explanation.
VEYYĀBĀDHIKO, sick, ill ; to *byābādho*. [abl].
VERAMAṆĪ (f.), abstinence (with **VEROCANAKO**, bright).
VELĀ (f.), time, occasion.
VELO, time.
VEVANŌIYAM, change, diversity.
VESĪ (f.), harlot.
VEHĀSO, sky.
VOROPETI (caus.), to deprive of.

S.

SA, as first member of a compound 'with.'
SAMYOJANAM (t. t.), bond, attachment.
saṃhanti, to strike.
SAKO (adj.), own.
SAKKACCA (adv.), attentively.
SAK-KĀYA-DITṬHI (t. t.), conceit.
SAK-KĀYO, own body or person.
SAK-KĀRO, hospitality.
sak-karoti, to receive hospitality, to honour.
SAKKO (adj.), able.
SAKKHĪ, witness.
SAKHĀ (m.), companion, friend (see Grammar).
SAGGO, heaven.
SANĀKAPPO (t. t.), thought, imagination, aspiration.
saṇ-kampati, to quake, to tremble.
saṇ-kuddho, angry.

SAN̄-KHĀRO (t. t.), the elements, matter.

sañ-khipati, to shorten, to abridge.

sañ-khittena, concisely, briefly.

SAN̄-GAHO, protecting.

SAN̄-GĀMO, conflict, battle.

SAN̄-GHĀTĪ (t. t.), one of the three robes of a priest.

SAN̄GHO, the Buddhist clerical community.

SACE (conj.), if.

SACCAṂ, truth.

sacchikaroti, to see face to face ; p. p. p. *sacchikato*.

SACCHIKIRIYĀ (f.), realization.

sañceva (adv. ger.), intentionally.

SAN̄JATI (f.), birth.

saññamo, refraining.

SAN̄ÑĀ (t. t.) (f.), perception.

SATHO (adj.), wicked, crafty.

SAT̄THI (num.), sixty.

SAN̄HO (adj.), soft ; smooth, gentle.

SATAṂ (num.), a hundred.

SATI (f.), thoughtfulness, remembrance.

satimā (adj.) of retentive memory ; thoughtful, reflecting.

sato, p. p. p. *sarati*, recollecting, mindful.

SATTA (num.), seven.

SATTATI, seventy.

sattavāso, abode of beings.

SATTO, being.

SATTHAṂ, weapon.

SATTHĀ (m.), teacher.

sad-attho, one's own advantage.

SADĀ (adv.), always.

SAD-DAHATI, to believe ; p. p. *saddahūno*.

SADDO, sound.

SADDHĀ, faith.

SADDHIM̄ (adv.), with.

SANTAṂ (a term for Nibbāna).

san-tatto, scorched.

san-tarati, to be in haste.

SANTIKE (adv.), in the presence of.

SANTUT̄THĪ (f.), contentment.

SANTUSSAKO, contented.

SANTO, true, good.

san-dasseti (caus.), to show, to teach.

san-dit̄thiko (adj.), visible.

san-dhūpāyati, to smoke.

san-nayhati, to bind, to fasten.

san-ni-patati, to assemble.

sannipātiko (adj.), gathered together.

SAPADĀNAM̄ (adv.), constantly ; *sap° piṇḍāya carati*, goes his begging-rounds constantly.

SAPPI, cow's butter.

sap-puriso, good man.

sabbattha (adv.), everywhere.

sabbattho, in every respect.

sabba-dhi, from all sides.

SABBO (pron. adj.), every one, all (see Grammar).

SABHĀ (f.), an assembly.

samaṇako, wretched *samaṇa*.

SAMAṆO, an ascetic.

SAMATTO (adj.), complete.

SAMATHO, tranquillity.

SAMANTO, all, entire ; *samantā*, from every side.

samannāgato, endowed with.

SAMAYO, time, assembly, agreement ; *ekaṇṇ samayaṇṇ*, once upon a time.

sama-vekkhati, to take into consideration.

sam-ā-gacchati, to assemble.

sam-ā-carati, to follow.

sam-ā-dupeti (caus. *samādiyati*), to instigate, to advise.

sam-ā-dahati, to put together ; pass. *samādhīyati*, to become tranquilized.

SAMĀDHI (f.) (t. t.), meditation.

SAMĀNO (adj.), equal, same, similar. [ment.

SAM-Ā-PATTI (f.) (t. t.), attain-

sam-ā-hito, steadfast.

sam-ikkhati, to consider, to reflect.

SAM-ITI (f.), assembly.

sam-uk-kāṁsati, to exalt.

sam-ug-ghāto, removal.

sam-ut-thānam, rising, originating.

sam-ut-tjeti (caus.), to stir, to excite.

SAM-UD-AYO, rise, origin.

sam ul-eti, to arise ; *samudito*, elevated.

SAMUDDO, sea.

sam-upabbūho (p. p. p.), set up.

sam-ūhanti, to remove.

SAMO, equal.

sam-pa-kampati, to tremble, to shake ; *a-sam-pa-kampiyo*, that cannot be shaken.

sam-pajano, conscious.

sam-patto (p. p. p.), endowed with.

sam-pa-dhūpāyati, to smoke in volumes.

sam-pauno (p. p. p.), endowed with.

SAM-PA-YOGO, union, presence.

sam-parāyiko (adj.), relating to the future.

SAM-PARĀYO, future state, next world.

sam-pa-vedhati, to tremble.

sam-pa-sādanāṁ, making serene ; tranquilization.

sam-passati, to behold, to discern.

sam-pa-haṁseti (caus.), to gladden, to delight, to praise.

sampha-ppa-lāpo, frivolous talk.

sam-phassa-jo, arising from contact.

SAM-PHASSĀNĀM (t. t.), contact.

sam-phasso, contact.

sam-bahulo (adj.), many.

sam-bādho, pressure, straits.

SAM-BOJJHAṄGO (t. t.), constituent of bodhi.

sambhav-esi (adj.), seeking rebirth.

SAM-BHAYO, production.

sam-maṇṇati, to agree to, to decide ; to sanction.

SAMMĀ (indecl.), fully, thoroughly (used frequently in composition) ;

Sammā sambuddho, the All Wise.

sam-mukhī-bhūto, confronted.

sam-mukho (adj.), face to face.

SAM-MUTI (f.), consent, choice, determination.

sam-muyhati, to be stupefied ; p. p. p. *sammūḥho*.

sam-modati, to agree with ; *saddhiṁ s^o*, to exchange friendly greetings.

SAMVARĪ (f.), night.

sam-vāso, living with.

sam-viggo, excited.

SAYATI, to lie down.

SAYANĀM (**SENĀM**), lying, sleeping ; bed, couch.

SARAṆĀM, refuge.

SARABŪ (f.), a lizard.

sarito (p. p. p.), flowing.

SARĪRAM, body.

SARO, sound.

SALĀKĀ, a peg; slip, bit of wood.

sal-lahuko (adj.), light.

SALLĪNO, bent together.

SAVAṆĀM, hearing.

SASSU (f.), mother-in-law.

SAHA (in composition), together, with.

saha-gato, accompanied.

sahasā (adv.), with violence.

SAHASSĪ, thousand (in composition).

SAHĀ (adv.), with.

sahā-sīlī (adj.), being fond of society.

SĀKACCHĀ (f.), conversation.

SĀDHU (adv.), well, good.

SĀṆĀM, hempen cloth.

SĀMĪCĪ (f.), correctness.

SĀYAṆHO, evening.

SĀYATI, to taste.

SĀRATHI, charioteer.

sārāṇīyo (adj.), that which should be remembered.

sā-ruppo (adj.), fit, proper.

SĀLI (m.), rice.

SĀLIKĀ (f.), the maynah-bird.

SĀVAKO, a disciple.

sūveti (caus. to *supoti*), to impart, to inform.

SĀSANĀM, order, command.

Buddhas^o, the teaching of the Buddha.

SĀSO, asthma.

SIKKHATI, to learn.

SIKHĀ (f.), peak, summit; *aggi-sikhā*, flame of fire.

SIKKHĀPADAM (t. t.), sentence of moral training.

SINGHĀṆIKĀ, mucus of the nose.

SITO (Skr. *grita*), resting upon.

SIPPAM, skill.

SIRIMSAPO, a snake.

siri-ma (adj.), having magnificence, glory.

SIRĪ (f.), fortune, prosperity.

SILĀ (f.), a rock.

SILOKO, a stanza, a *çloka*.

SIVIKĀ (f.), a palanquin.

SIVO (adj.), auspicious, blest, happy.

SĪMĀ (f.), boundary, limit.

SĪTAM, coldness.

SĪTO (adj.), cold, cool.

SĪLAM (t. t.), nature, character; moral character, piety.

SĪLABBATAM (t. t.), affection of good rites.

sīla-rā (adj.), virtuous.

SĪLĪ (adj.), having a habit, disposition; *niddā-s*^o, drowsy, slothful.

SĪSAM, head.

SĪHO, lion.

SU (in composition), well, good.

SUKO, a parrot.

SUKHO (adj.), blest, happy.

SUKHO, bliss.

SU-GATO, happy (epithet of the Buddha).

su-gandho, of good smell.

su-ggahito (adj.), grasped.

SUCI (f.), purity.

su-cinno, well done.

SUÑÑĀGARAM, solitude, place void of houses.

SUNOTI, SUNATI, to hear (see Grammar).

suto (p. p. p.), heard, renowned.

sudaṇ (part.), sma + idam.

su-dul-labho, very difficult to obtain.

SU-DHAMMATO (t. t.), perfection.

SUDDHO (adj.), clean.
su-paṭi-panno, well-conducted.
 SUPATI, to sleep.
 SUPINAM, sleep. [joined.
su-ppa-yutto (p. p. p.), thoroughly
su-bhavo, easily supported.
su-mano, satisfied.
su-māpito (adj.), well-built.
 SURĀ (f.), intoxicating liquor.
 SURIYO, the sun.
su-vi-jāno, easily known.
 SUSU, a boy.
 SUSSŪSĀ (f.), desire to hear.
 SŪJU (adj.), conscientious.
 SŪLO, rheumatism.
 SEMHAM, phlegm.
 SEKHO (t. t.), one who is under
 training.
 SETṬHO (adj.), best, foremost.
 SEDO, sweat, moisture.
 SENĀ (f.), army.
 SEN-ĀSANAM, [sleeping and sit-
 ting] dwelling.
seyyako (adj.), lying, sleeping.
 SEVATI, to serve, to follow.
 SEVANĀ (f.), addicted to, devotion
 to; *A-sevanā*, not addicted to.
 SO (pron.), this (see Grammar).
 SO (adj.), own; *saṃ* (adv.) by
 oneself.
 SOKO, sorrow, grief.
 SOCATI, to grieve.
socanattam, mourning.
 SOCANAM, mourning.
 SONḌO (adj.), addicted to drink;
 fem. SONḌĪ.

SOTAM, ear. [tion.
 SOTĀPATTI (f.), (t. t.), sanctifica-
 SOTTHANAM, blessing.
 SOBHATI, to shine.
 SORACCAM, tenderness.
sovacassatā (f.), pleasant speech.
 SOSO, consumption.
sv-akkhāto, well told.

H.

HA (interj.), truly.
 HAṬṬHI (m.), elephant.
 HAṬṬHO (p. p. p.), bristling.
 HATTHO, hand.
 HADAYAM, heart.
 HANTI, to kill.
 HANDA (interj.), come on!
 HAMMIYAM, house surrounded
 by walls.
 HARATI, to carry away.
 HARI (adj.), green.
 HARITAM, grass.
haritattam, greenness, yellowness.
 HAVE (interj.), truly.
 HI (part.), for, because; certainly,
 indeed; also.
 HIMSATI, to hurt.
 HIRANŌNAM, gold.
 HIRĪ, modesty, shame.
 HITO (p. p. p. and adj.), beneficial.
hīno (p. p. p.), wasted, decayed.
 HETṬHETI, to injure.
 HETṬHIMO (adj.), lower, lowest.
 HETU (adv.), on account of, by
 means of.
 HOTI, to be; see *bhavati*.

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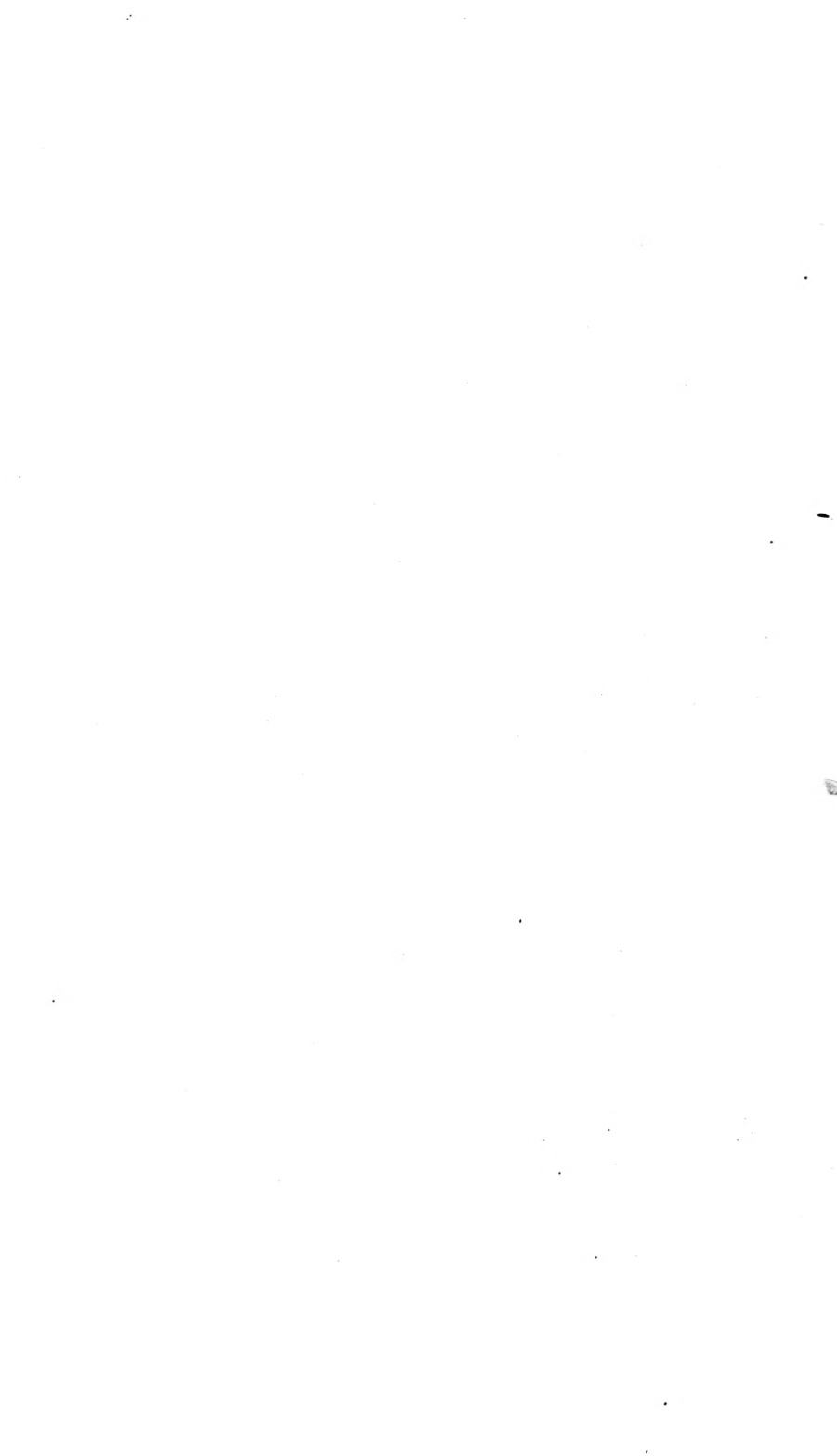
The symbol is *o*. *Œ* am. It is also used for any nasal before another consonant.

କି ka.	କି kha	ଗି ga.	ଘି gha	ଞି na
ଚ ca	ଞ cha	ଜ ja.	ଝ jha	ଞଞ ña
ଟ ta	ଠ tha	ଢ da	ଢଢ dha	ନ na
ତ ta	ଥ tha	ଡ da	ଢଢ dha	ନ na
ପ pa	ଫ pha	ବ ba	ଭ bha	ମ ma
ଯ ya	ର ra	ଲ la	ଭ va	
ଷ sa	ହ ha	ଝ la.		

ய	y.	வெ	bya.	
ர	r.	வெ	bra	
Virama.	ர	வெ	k.	வெ m.

ॐ nga ॐ ñca ॐ ñja ॐ ṇḍa ॐ ṭha.
 ॐ ddha. ॐ cca. ॐ bba. ॐ mba.

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KAMBODIAN ALPHABET.

VOWELS.

𑄓 a. 𑄓 ā. 𑄓 i. 𑄓 ī. 𑄓 u. 𑄓 ū. 𑄓 e. 𑄓 o.
 𑄓 𑄓 𑄓 𑄓 𑄓 𑄓

VOWEL SYMBOLS.

𑄓 ka. 𑄓 k̄a. 𑄓 ki. 𑄓 k̄i. 𑄓 ku. 𑄓 k̄u. 𑄓 ke. 𑄓 ko.
 𑄓 𑄓 𑄓 𑄓 𑄓 𑄓 𑄓 𑄓

NASAL VOWELS. The symbol ◊ is added to the simple vowel: 𑄓 ain. It is also used as a nasal before another consonant.

SIMPLE CONSONANTS

𑄓 ka.	𑄓 kha	𑄓 ga	𑄓 gha.	𑄓 na
𑄓 ca	𑄓 cha	𑄓 ja	𑄓 jha	𑄓 ña
𑄓 ta	𑄓 tha	𑄓 da	𑄓 dha	𑄓 ña
𑄓 ta	𑄓 tha	𑄓 da	𑄓 dha	𑄓 na
𑄓 pa	𑄓 pha	𑄓 la	𑄓 lha	𑄓 ma
𑄓 ya	𑄓 ra	𑄓 la	𑄓 va	
𑄓 sa	𑄓 ha	𑄓 la		

COMPOUND CONSONANTS.

Symbol for	ra	𑄓	bra	𑄓	ndra
"	"	ma	𑄓	hma	𑄓 sma
"	"	gemination	𑄓	𑄓'ssa	𑄓 ppa

𑄓 kkha	𑄓 ñgha	𑄓 ccha	𑄓 ñca	𑄓 ttha
𑄓 nda	𑄓 ttha	𑄓 tra	𑄓 ddha	𑄓 dra
	𑄓 nna.	𑄓 mba.		

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